



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3 3433 07594899 6

164
LIBRARY

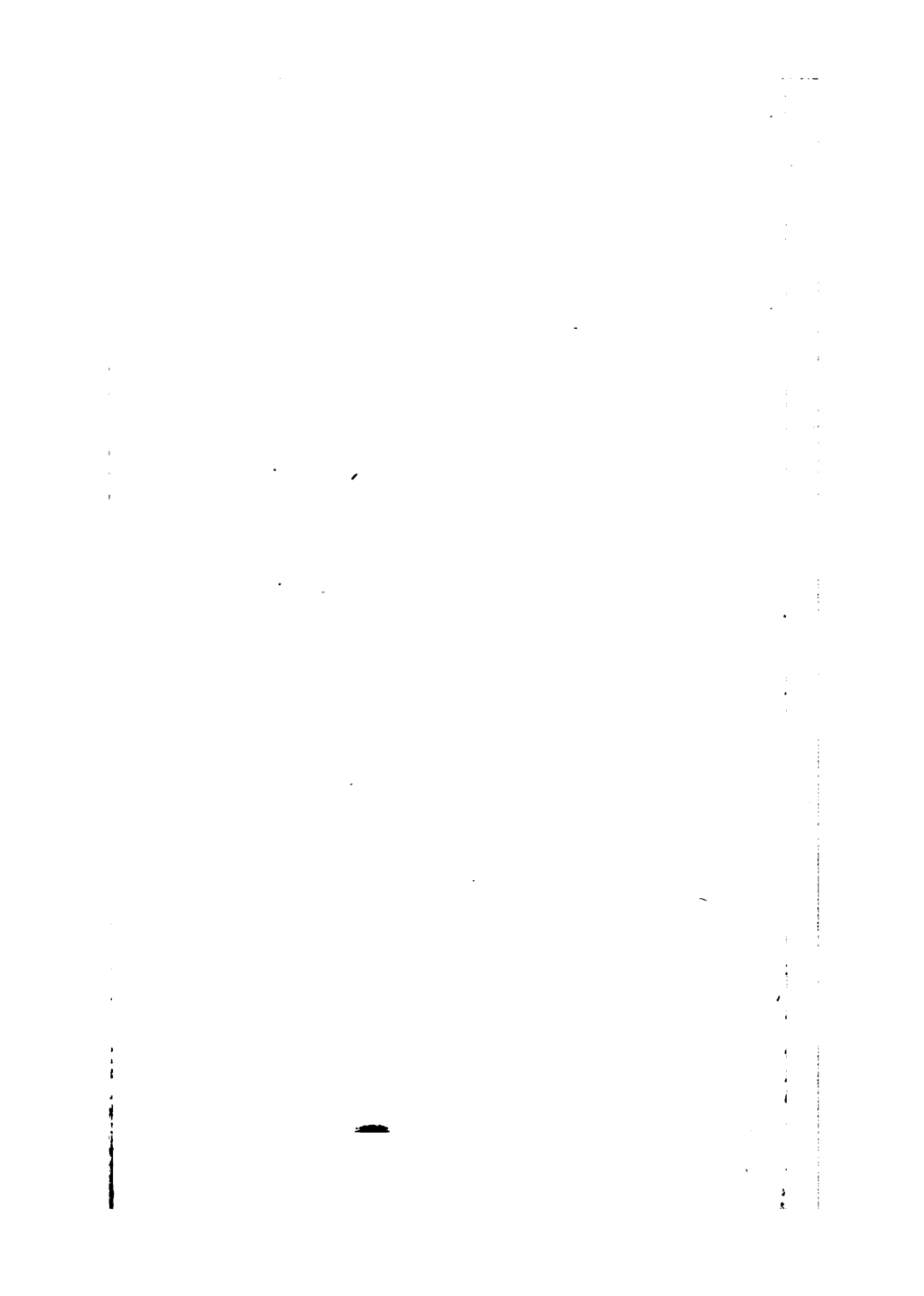
OF THE

AMERICAN BIBLE SOCIETY.

Presented by
Miss Parish

Brady

SLE





1

2

3

THE CONVICT SHIP.

EDINBURGH :
PRINTED BY BALLANTYNE AND COMPANY,
PAUL'S WORK.

THE
CONVICT SHIP.

BY
COLIN ARROTT BROWNING, M.D.,
STAFF-SURGEON, ROYAL NAVY.

"My people are destroyed for lack of knowledge."

Hosea iv. 6.

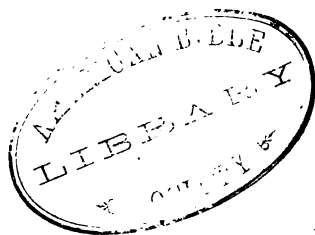
"The entrance of Thy words giveth light."

Psa. cxix. 130.

"It is the Spirit that quickeneth."

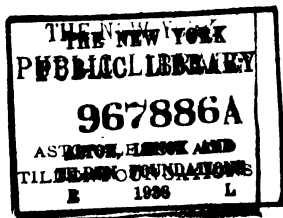
John vi. 63; 2 Tim. iii. 15-17.

Sixth Edition.



LONDON:
JAMES NISBET AND CO. 21 BERNERS STREET.

MDCCLVI.



CONTENTS.

PREFACE

PAGE
ix

PART I.

Narrative of the "Carl Grey."

CHAPTER I.

Inspection and embarkation of the prisoners—Their moral position—
Scriptural instruction the means of reformation 3

CHAPTER II.

State of the prisoners' education—Formation of schools—Subject-
matter of instruction—The impressive position occupied both by
the prisoners and the naval medical officer set over them . . . 11

CHAPTER III.

Gratifying behaviour of the prisoners—Conversion to God the only
foundation of true reformation—Manifestations of spiritual change
—A thunder-storm—Its influence on the prisoners—Several pro-
fess faith in Christ—George Day—John Williams—A Socialist 27

*A B S

MAY 5, 1938

CHAPTER IV.

Account of W. B.—Special prayers—Converts increase . . .	PAGE 59
--	------------

CHAPTER V.

More earnest prayer for the promised gift of the Holy Spirit— Hospital patients, J. H., W. C., T. G., and John Walker— Written statements from James B., Robert T., R. B—k . . .	77
--	----

CHAPTER VI.

All Christians required to promote the knowledge of Christ—Re- formed prisoners employed on this principle—Prayer and zealous labour to be conjoined—Death of Edward Marlow—Christmas- day—The author receives a poisoned wound—Superior behaviour of the prisoners—Letters of J. W—n, T. C—y, and John M'D. . .	99
--	----

CHAPTER VII.

Death of Abraham Button—Brief account of A. J—, J. H—, A. D—, J. J—, and others—Meetings for social prayer—Arrival at Hobart Town—Prisoners' address to the surgeon superintendent —Number of apparent conversions—Farewell address—Debarka- tion—A prisoner's letter	122
---	-----

CHAPTER VIII.

Concluding statements—Summary of apparent good accomplished— Extract from a prisoner's letter written after he had been some time in the colony	148
---	-----

PART II.

Instruction and Management.

CHAPTER IX.

Address to the prisoners immediately on their embarkation . . .	PAGE 167
---	-------------

CHAPTER X.

Second address to the prisoners	180
---	-----

CHAPTER XI.

Petty officers—Third address	197
--	-----

CHAPTER XII.

Formation of schools—Address to teachers and pupils . . .	203
---	-----

CHAPTER XIII.

Address with reference to the daily routine and established regulations	211
---	-----

CHAPTER XIV.

Working of the system—Court of investigation—On the enactment and enforcement of laws—Punishments	215
---	-----

CHAPTER XV.

Instruction of the people—Second principles of action—Acceptable obedience—Subjects on which people require to be minutely and fully instructed—Necessity of entire renovation of heart	PAGE 229
---	-------------

CHAPTER XVI.

Examination of the schools—Awarding of prizes—Farewell address	244
--	-----

APPENDIX.

Brief notice of the Convict Ship "Theresa"	263
Brief notice of the Convict Ship "Pestonjee Bomonjee"	263
Notice of Convict Ship "Haahemy"	264
Report of Captain M'Lean, principal superintendent of convicts	264
Extract from a letter written by an official gentleman residing in Sydney	268
From a letter written soon after the foregoing	269
Conclusion	270
Tabular view of the state of education on board eight successive convict ships	274
Portions of Scripture voluntarily committed to memory on board the "Haahemy"	276

PREFACE.

WHEN, in the year 1831, the duties and responsibilities involved in the care and management of a convict ship were, for the first time, in the ship "Surrey," imposed upon me, my inexperience of the nature of the service caused me no small degree of anxiety.

On my second charge, in the ship "Arab," in 1834, I entered prepared with a system of instruction and government, the result of my experience, and in which some improvements suggested themselves during our progress to the colonies. As my third voyage, in the "Elphinstone," advanced, my plan received still further improvements. Its fitness for the management of *female* convicts was ascertained in the year 1840, when I accomplished, in the ship "Margaret," my fourth voyage.

The narrative of the CONVICT SHIP depicts the happy results of this system in operation among 264 convicts in my fifth voyage on board the "Earl Grey;" and a still more abundant blessing attended my *sixth, seventh, and eighth* voyages, in the "Theresa," the "Pestonjee Bomonjee," and "Hashemy."

Several persons, experienced in the Christian instruction of the neglected masses of our population, consider this volume calculated to be useful, not only in convict ships, but in emigrant ships, and even in ships-of-war, as well as in all places where human beings are congregated together.

We hear much in our days of the *separate, silent, and solitary* systems of discipline; but unless the CHRISTIAN system be brought to bear with Divine power on the understandings and consciences of men, every other system professedly contemplating their reformation must, to the disappointment of its projectors, prove an utter failure.

If we would see efficient moral discipline prevail, we must provide for the effectual instruction of the people in the great facts and doctrines of Christianity; and must take care, not only that those intrusted with their religious instruction, but all connected with their management and control, are spiritual and con-

sistent Christians, fitted by their temper, habits, and general demeanour, to commend the gospel of Christ to all around them.

We willingly concede to various systems of discipline their just measure of importance; but to expect that human machinery, however perfect, can take the place of God's own prescribed method of reformation, involves not only ignorant presumption, but practical infidelity.

To all who are intrusted with the education or government of human beings, in any rank or condition of life,—at sea or on shore; in the army, navy, or in civil society; in schools or in private families,—the narrative contained in this volume may afford matter of interest, stirring them up to fervent prayer, and unwearied exertion in the work of scriptural instruction and Christian discipline, seeing that their labour shall not be in vain in the Lord: while the boundless riches of the grace of God in Christ Jesus, here displayed towards guilty transgressors, may encourage sinners of every class, not to give themselves up to recklessness or despair, but to hasten their flight to the blessed Redeemer, the one and only Refuge provided for the guilty and the lost.

It may be worthy of remark that, on review and

comparison of my eight voyages, I find the amount of reformation among the prisoners strikingly to correspond with the degree of diligence and zeal with which the gospel, in its *Divine simplicity*, was brought to bear, from the hour of embarkation, upon their understandings and hearts. During my first voyage, there was less of Christian instruction, and much less of apparent improvement. As experience grew, and practical Christianity was from the beginning relied upon, coercion in any form became less and less called for; and, during my last three voyages, not only were no lashes inflicted, but not a fetter was used, nor a prisoner placed in confinement, or under the charge of a sentry.

This little volume is a record of the happy effects wrought, under the blessing of God, by scriptural instruction and prayer, among a class of men for the most part wholly ignorant, hardened, and demoralised. The tendency, however, in the present day, we believe, is to depreciate this instrumentality, and to substitute for the pure Word of God, another teaching, which is the teaching of men. We would, therefore, take the opportunity of reiterating our deep and settled conviction that *inspired truth*, purely and prayerfully taught, is the one great means which the

Holy Spirit owns and blesses for promoting true holiness and real happiness in the world.

We are persuaded, both on the testimony of experience and the testimony of revelation itself, that this only "is profitable for doctrine, for reproof, for correction, for instruction in righteousness." We believe that on this depends the efficacy of the public ministry and of private instruction; the conversion of the sinner and the edification of the believer; the prevention of crime and the reformation of the criminal; and all else that tends to the furtherance of Christ's cause upon earth. We believe that from this, as from its proper root, grows the righteousness that exalts the nation, and establishes the throne, and forms the true safeguard of both from outward dangers and inward degeneracy. We believe that from this, as from its proper source, comes the wisdom that guides to right legislation on the part of our rulers, and the virtue that leads to right obedience on the part of the people; also the social order and security that result from both.

Especially, we are persuaded, that by this only can we hope to withstand that great and growing peril of the times, "the mystery of iniquity," whether in its more hidden working within our Church, or in its

more open and aggressive efforts from without. In both directions it seems to have been coming in like a flood on our land; and we are satisfied that it cannot be successfully resisted but by lifting up, in Divine strength, the standard of inspired truth against it. When the warfare is with "spiritual wickedness," in spiritual places, the only weapon that will be found mighty and effectual is, "the sword of the Spirit, which is the Word of God."

In short, we are sure that all that is real and enduring, whether in our temporal prosperity or our "saving health"—our greatness as a nation or our godliness as a people, is bound up with our faithful following of God's holy Word; and that all will wither, and waste, and die, in proportion as we cease to cleave to that Word.

In sending to press the *Sixth* Edition of the CONVICT SHIP, it is necessary to observe that, with the view of reducing, as much as possible, the price of the volume, and of rendering it more suited to the general reader, those portions which set forth the scheme and details of management during the voyage to the colonies have been omitted; and the propriety of this omission is indicated by the fact that transportation to our Australian settlements seems to

have been almost wholly discontinued; and convicted offenders are, after a term of imprisonment, again, under certain conditions, set at liberty in their native land.

Perhaps there is nothing that inflicts so great and serious injury on society and the state, as the prevalence of vice and crime; and no question involves more grave difficulties, and causes to our Government more painful perplexity, than the management and ultimate disposal of our criminals. It is, therefore, manifest that those persons prove the greatest benefactors to the crown, the country, and to mankind, who are most strenuous and successful in diffusing, by word and example, Christian knowledge through all classes of the community, and in stirring up all to whom they have access, to use, with prayerful and habitual diligence, all scriptural means to draw the hearts of sinners to Christ, and to promote in all his professing followers holiness of heart and consistency of life.

To the service and honour of the blessed Saviour, who "hath done such great things for us," is this small and feeble work humbly and devoutly dedicated. May He forgive all that is *man's*, and abundantly bless all that is His own; and to the FATHER,

the SON, and the HOLY SPIRIT, the only living and true GOD, be ascribed all glory, and honour, thanksgiving, dominion, and praise, now and ever more, world without end. Amen.

THE ROYAL DOCKYARD, WOOLWICH,

November 1, 1855.

PART I.

NARRATIVE

OF

THE CONVICT SHIP "EARL GREY."

NARRATIVE
OF
THE CONVICT SHIP "EARL GREY."

CHAPTER I.

Inspection and embarkation of the prisoners—Their moral position—
Scriptural instruction the means of reformation.

AT Brighton, Sept. 3d, 1842, I had the honour to receive a letter, "on H. M. Service," from Sir John Barrow, Bart., Secretary to the Admiralty, acquainting me with my appointment as surgeon-superintendent on board the ship "Earl Grey," destined to embark male convicts for the penal colony of Van Dieman's Land.

By the aid of kind Christian friends and benevolent societies, I instantly set about making the best possible provision for the education and instruction of the prisoners during the voyage, in addition to the religious books supplied by Government. On the 13th I received my instructions, joined my ship at Deptford, and directed the necessary preliminary

arrangements for the approaching embarkation. On Saturday the 17th, the ship dropped down to Woolwich; and on Monday the 19th, ninety prisoners were inspected and embarked from the "Warrior" hulk, and ninety-four from the "Justitia." The day following we sailed for Plymouth Sound, where we arrived on the 25th; and, on the 26th, eighty prisoners were inspected and embarked from the hulk "Stirling Castle:" completing the number for whom accommodation had been prepared, namely, *two hundred and sixty-four* men.

The system of management which I had found, under the blessing of God, successful in five preceding voyages with convicts, I pursued from the first moment of entering upon my present charge. For the details of that system I must refer to the Second Part of this volume, "Instruction and Management,"—only requesting it may be borne in mind, that it was in daily and hourly operation in the "Earl Grey."

Addresses were delivered to the prisoners after inspection in the hulks,* which were listened to with breathless attention,—the men seemed to be brought at once under the moral influence of the system of management then referred to, and of the encouraging hope set before them; a hope calculated to generate moral life, to rescue from the chilling and destructive influence of despair, and to invigorate and prepare the mind for future usefulness and high enjoyment.

The embarkation from the hulks took place exactly

* See Part ii. chap. 9.

in the style I wished, with the solitary exception of one of the prisoners from the "Justitia" having been allowed by the petty officer in charge to play his violin until the boat came within hail of my voice from the "Earl Grey," when the ill-timed music was instantly stopped. Such a practice appeared to me to be highly indecorous, wholly at variance with the position of the prisoners, and of injurious influence, not only on *them*, but on all observers on shore,—especially that class of persons to which convicts generally belong. This incident became a subject of reasonable instruction, not only to the prisoners, but to the petty officer, who acknowledged, on the quarter-deck, that the fault was wholly chargeable on him, as he had *desired* the prisoner thus to act. Such embarkations as these, it is almost unnecessary to observe, ought ever to be conducted with the greatest possible solemnity.

The prisoners having been received on board, duly arranged, and disposed of in their respective berths, they were assembled on the quarter-deck, and received their *first address* in the "Earl Grey." *

But before we proceed further with our narrative, it will be profitable to pause a little, and consider who they are that are thus assembled on the quarter-deck of a transport. Every one of these men is in possession of a spirit of immense value—a spirit on which He alone who called it into being can set the fair, the proper price; the price He himself paid to redeem it:

* See Part ii. chap. 9.

from sin, pollution, and death, unto pardon, holiness, and life.

Let it also be remembered that these men, with very limited exceptions, are the victims of the darkest ignorance of Scripture; and although it would be unkind and destructive to the *prisoner himself* to palliate crime, and we are ever to regard all sin with the most perfect abhorrence,—yet are we to look upon the transgressor with Christian pity, to recollect who it is that maketh us to differ, (wherein we do indeed differ!) and to bear in mind, that no man acquainted with the deceitfulness of his own heart, as discovered in the light of God's Word and Spirit, will take up the stone to throw at the convict. The man who, in the presence of the holy Lord God, can say to the prisoner, "Stand by thyself; I am holier than thou," gives but fearful demonstration of his own moral distance from God, and would probably be nearer the truth, were he to regard himself as more guilty and polluted in the sight of the Searcher of hearts, than the self-degraded and despised convict.

These prisoners assembled on the quarter-deck of the "Earl Grey," have not only, in common with all men, violated the law of God, but they have despised and trampled upon the laws of their country, stained themselves with crimes committed against society and the state; rendered themselves a burden and a curse to those to whom they were bound to prove a help and a blessing,—and, notwithstanding all the untoward circumstances that may mark their lot in the

world, some of them have heard the calls of the gospel and neglected the great salvation, while all have more or less resisted the light of reason and conscience. They are all, nevertheless, the "prisoners of hope." They form a portion of that family whom Christ came to *redeem* by his blood: for he came to seek and to save the lost; not to call the *righteous*, but *sinners* to repentance. The gospel of the grace of God reaches to them all, and is able to meet and to relieve the worst case which may be found amongst them.

It is only the spiritual knowledge of a crucified Redeemer that can inspire these men with hope, and make them worthy of our confidence, and safe and useful members of the community. "It is in vain," observes a distinguished servant of Christ, "to pluck the leaves off a tree; they will grow again: lay the axe to the root, and the leaves will all fall off, and will appear no more." Grappling with particular sins and vices merely, cannot warrantably be expected to produce any radical improvement of heart or reformation of life. To deal faithfully and effectually with men, we must begin where God in his Word begins. We must clearly and impressively set before them their apostasy and depravity; their ignorance and utter helplessness; their need of a Divine and justifying righteousness, and of the sprinkling of the blood of atonement. We must urge on their consideration the necessity of a change of heart, and the indwelling of the Holy Spirit, to produce in them, through the knowledge of Christ, that godly

sorrow for sin which worketh repentance not to be repented of; to lead them into all Divine truth; to subdue their iniquities; and to cause them to love the Lord their God with all their heart, and soul, and strength, and mind, and their neighbour as themselves.

Accordingly, our first and grand object is to set before these men the inspired Scriptures. The voice which they require to hear is the voice of God the Spirit, speaking to their consciences and hearts from his Word, convincing them of sin, of righteousness, and of judgment to come,—causing them to feel their guilt, to apprehend its deservings in the agonies of the worm that never dies; and giving them to perceive and feel the everlasting love of God manifested in the gift of his Son, that “*whosoever* believeth in him might not perish, but have eternal life.” The outpouring upon them of that Spirit of promise is to be sought, by believing, earnest, and persevering prayer. We must not be contented with moving on the surface. We must not be satisfied with attacking Satan’s outworks. We must boldly, fearlessly, and in the spirit of the meek and lowly Jesus, assault the citadel. Thither must Divine truth be carried and immovably lodged by the Spirit of truth, the Lord of hosts; thence, by his almighty power, must the prince of darkness, with all that is unholy, be driven, and there must the Lord Jesus be enthroned.

Coercion, and even punishment, may, through the sinful neglect and rejection of the gospel, *become ne-*

cessary to restrain the evil passions, and arrest the lawless and destructive career of man; but it is not by such means, or by any apparatus of man's construction, physical or moral, that the heart can be brought back to God, or men be qualified for fulfilling the offices of social life. When the Jews of old asked, "What shall we do that we might work the works of God?" * the great prophet of the Church himself replied, "This is *the* work of God, that ye believe on Him whom He hath sent." † To believe on Christ is "the work of God;" not only because the faith that unites to Him is the work of the Holy Spirit, but because *it is the beginning of all holy and acceptable obedience*. Until we receive Jesus, we are in a state of rebellion,—dead in trespasses and sins,—living not only in habitual violation of the Divine law, but in the act of rejecting the Son of God, the only Saviour from sin and wrath, resisting the Holy Spirit, and putting away from us that perfect salvation which Jesus accomplished, and is ever, in his Word, urging upon our *immediate, thankful, and cheerful* reception. Without faith in Christ it is impossible to please God; and it is by faith in Christ that we become God's children, ‡ and are enabled to render to Him acceptable service. Let us, then, beware of presumptuously *attempting* to accomplish the sinner's reformation by other means, or in other modes, than those of Divine appointment.

* John vi. 28, 29.

† Ibid.

‡ Heb. xi. 6; Gal. iii. 26.

The period allotted to the voyage to the penal colonies, when rightly improved, is most favourable, under the Divine blessing, to the conversion of the guilty, and their recovery to God and to happiness ; therefore the instruction and discipline of the people, according to the Scriptures, in the exercise of fervent and believing prayer, is to begin with their embarkation, and to be continued during the whole of the passage. Should the Surgeon-superintendent, as the officer entrusted by Government with the "*entire management*" of these men, in opposition to his instructions from the Admiralty, neglect thus to improve this opportunity, with a view to their reformation and happiness, he would prove himself unworthy of the confidence reposed in him, and inflict a great injury on souls, and therefore upon his country and the world.

CHAPTER II.

State of the prisoners' education—Formation of schools—Subject-matter of instruction—The impressive position occupied both by the prisoners and the naval officer set over them.

ON the day immediately following that of their embarkation, the prisoners were assembled again on the quarter-deck to receive their *second* address;* and various preliminary and necessary arrangements having been made, we forthwith proceeded with our system of organization.†

The earliest opportunity was embraced to ascertain, by a close and personal examination, how the people stood as to their ability to read and write; and the following is the result:—

Read and write, 53; read only, 23; read a little, 65; know their letters, 45; ignorant even of the alphabet, 78.

Therefore, in a very limited sense of the expression, there were found—educated, 76; uneducated, 188.

The prisoners were now formed into *twenty-four* schools; the *two* highest of which consisted of those who could read and write; the *third*, of those who could read only; *six*, of such as could read a little;

* Part ii. chap. 10.

† Part ii. chaps. 11, 12, 13.

five, of those who knew their alphabet; and *ten*, of such as did not know their letters.

The schools having been fully organised,* and teachers and inspector appointed, the whole of the prisoners were assembled on the quarter-deck; the inspector and schoolmasters were drawn up in lines, and placed before their pupils, when they were all addressed with reference to the new and interesting relations in which they now stood to each other as teachers and pupils.†

Nothing could be more deeply interesting than the appearance which our decks now presented, above and below,—all was order, life, and activity. The hum of twenty-four schools, containing 264 pupils, from seventeen to fifty-eight years of age, had an effect upon my ear far surpassing that of the finest music. Wherever a school could be conveniently assembled, there the busy group were to be seen surrounding their teacher, eagerly vying with each other in application and zeal. There was of course great diversity of *aptitude*, both in communicating and receiving instruction; but almost every countenance betrayed thoughtfulness and attention, and was soon lighted up with more or less of hopeful animation. The diligence and zeal with which the prisoners in the "Earl Grey" set about the acquisition of useful knowledge, as well as the ability to read, exceeded anything of the kind I had ever witnessed.

While learning to read, they were, at the same

* "Exiles," chap. 4.

† Ibid.

time, acquiring useful knowledge; for all our school-books were instructive, and the sacred Scriptures were used from the beginning by several of the schools, and by all of them as the voyage advanced. An abundant variety of religious tracts, and of valuable works published by the Tract Society, were in constant circulation, and diligently perused; by those who could read when they embarked, and by others as they acquired the ability; the Scriptures were studied in private; morning and evening they were read publicly to the whole of the people assembled; and they were made the subject of catechetical examination, and of solemn and faithful exposition and exhortation, every evening, and as often in the morning as other duties admitted.

On the Lord's day, the prisoners were always assembled for "church" at ten o'clock, A.M.;* and, as on former occasions, the first and second lessons were chosen with reference to their present circumstances. Our sermons were selected from four volumes by the Rev. Charles Davy, which uniformly secured the most listening attention. At two o'clock, P.M., we met again, as during preceding voyages, for the recital of portions of Scripture, catechetical instruction, and exhortation. The number of men who gave in their names for public recitation, and repeated weekly their chapters to their respective school-masters, was considerable. Of course, our time did not permit *me* to hear the whole of these volunteers;

* Part II. chap. 18.

I was compelled to rely on the testimony of the teachers and inspector,—who, I believe, never attempted to deceive me,—and to call upon as many to stand up and recite the passage assigned them as our time would permit. The Old Testament types were often explained at the afternoon service, and they furnished the most clear and impressive illustration of the great doctrines of Christ and of his cross. The “singing of psalms and hymns, and spiritual songs,” had its proper place in our public worship on the Lord’s day, as well as in our daily social and devotional exercises.

It is difficult to imagine any spectacle more impressive than that of 264 outcasts, consigned by the violated laws of their country to all the horrors of transportation, closely seated on the quarter-deck of a transport, under sail to a remote quarter of the earth, with scarcely a hope ever again to tread their native shores, or to behold, in the flesh, those who are the dearest to their hearts,—and the ship’s company, the soldiers, their wives and children, all in their Sabbath-day’s costume, arranged in their proper places on deck, all seriously engaged in the solemn worship of the Most High. There is something in the appearance of such a congregation which I am not able to describe, and the recollection of which is, at this moment, most touching to my feelings. The diversity of countenance, age, and apparent character among the prisoners; the soldiers under arms; the ship’s crew, with their officers; the women and their

children; all contributed to increase the interest, and add to the solemnity of our engagements. No congregation could exhibit more decided marks of extreme attention. Almost every countenance bespoke a mind engaged, and more or less impressed, especially those of the prisoners; and if at any time the attention of a prisoner seemed doubtful, an observant look, accompanied sometimes with a short pause, was sufficient to recall it.

Our prisoners were now in daily and constant contact with Divine truth; they were the subjects of earnest prayer—secret, and in their presence: the Holy Spirit was, by means Divinely appointed,* graciously striving with their understandings, their consciences, and their hearts, and bearing witness to Christ, the Almighty Saviour of sinners, who waits to be gracious, and rejoices to pardon and to save. The whole counsel of God was, in the Scriptures, declared to them.

To the prisoners in the "Earl Grey," though guilty rebels against God, he had commanded his overtures of forgiveness, reconciliation, and life to be proclaimed as freely as to the rest of mankind. In the first epistle of John it is written, "And this is His commandment, that we should believe on the name of his Son, Jesus Christ, and love one another, as he gave us commandment."† Oh, how merciful, how unutterably gracious is this *command of God* laid

* Acts vii. 51; Prov. i. 20-33; Ps. lxxvii.; John xv. 26; xvi. 8, 9; 1 Cor. i.; 2 Cor. iv. 3, 4.

† 1 John iii. 23.

on *all* sinners before whose eyes Christ Jesus is set forth according to the Scriptures,—*that they look unto him and be saved!**—saved from sin and death, unto holiness and life. How completely does such a Divine command strip all sinners of every plea they can possibly urge in defence or in palliation of their unbelief,—of their refusal to put on Christ as all their salvation and all their desire! However guilty they may be, they are encouraged and commanded by God to *receive* his beloved Son for pardon and peace, purification and life.† How desperate soever their case, their refusal to believe on Jesus renders it still more desperate; their final rejection of Christ is their ultimate and unalterable resolve to perish for ever!

At *what time* is God's command, that we receive Christ, to be obeyed? Does the Divine authority allow any delay? Do our desperate circumstances as sinners sentenced to death, to eternal death, and every moment liable to suffer the full execution of that awful and just sentence, in any degree favour delay? Does not every moment's delay aggravate our guilt and our danger? It was with these men as it is with any other body of people assembled in any place, whether at sea or on shore, where Christ, the unspeakable gift of God, is scripturally set before them; not an individual amongst them can quit the place which he occupies but in one of two characters;

* Isa. xlv. 22.

† John i. 12, iii. 18-21; Acts xvii. 30; 2 Pet. iii. 9.

either that of a man who has been induced to throw down the weapons of his rebellion, to comply with the overtures of his rightful and benignant Sovereign, accept the Son as his divine Surety and Peace, and so enter upon an interminable course of holy and cheerful obedience; or he retires, still clad in the armour of his apostasy, a rejecter of mercy, because a rejecter of Christ; more opposed to God than before; more hardened, more guilty, more dead; more unlikely ever to return to God by the reception of his Son!

The command of God to every sinner to whom his gospel is published is, that he do *immediately* believe it. His inspired words are, "Behold *now* is the accepted time; behold *now* is the day of salvation."* The proclamation of the gospel of the grace of God knows nothing of to-morrow,—nothing of the next hour, in respect of the sinner's duty to believe it. To-morrow may come—the next hour may come, and to me there may be no gospel. This night my soul may be required of me! The next hour may leave me in that place where there is nothing but the fiery blackness, and darkness, and tempest, the ceaseless consciousness of *that guilt which I refused to wash away in the precious and atoning blood of Christ*, the intolerable, but never-failing remembrance of a despised, rejected, and benignant Saviour!

Mark our blessed Lord's lamentation over Jerusa-

* 2 Cor. vi. 2.

lem: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee: how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not."* Why perished these "murderers of the prophets"? Because they refused to receive the Messiah; and in rejecting him they rejected pardon, peace, and life. And why do sinners *now* perish under the sound of the gospel? Because they also reject Christ, and refuse to be gathered into his fold, to enjoy the security and bliss of his protection and smile for ever. Still it is true that Christ invites the sinner to come to him; and makes it *binding* on his conscience to look to him and be saved; and the most desperate ingredient in his rebellion is his criminal rejection of the overtures of pardon. While the unbelieving sinner passes along to the gates of death, the compassionate "*would I*" of the Lord Jesus Christ ceases not to follow him to the very verge of time; and he enters into eternity to take his place among the unbelieving and undone associates of his choice, still opposing his desperate and ruinous "*would not*" to the long-suffering and gracious "*would I*" of our Divine Emmanuel!†

The people gathered together in the "Earl Grey," from all parts of the kingdom, are not only, in common with all men, urged to flee at once to the Lord Jesus Christ as the only refuge for the guilty and the

* Matt. xxii. 7.

† See the effect of this text on the mind of a Socialist, chap. 8.

lost, but, being now placed in circumstances peculiarly favourable to their instruction and reformation, they are the more emphatically called upon to avail themselves, without delay, of their inestimable privileges; at once to yield a believing obedience to the gracious calls of Divine mercy, and turn their feet into the path of holiness and life. In placing themselves in the position of convicts, they have voluntarily degraded themselves to an extent which defies all language to express, and the moral influence of their degradation, and of the circumstances by which they will be encompassed in the colony to which they are hastening, and where the elements of spiritual death abound, will tempt them to give themselves up to the power of sin and Satan, and thus to seal their eternal destruction. There is, therefore, no time to be lost. They are, moreover, like all other men, on their way to death and eternity,—must sustain for ever the character in which they die,—experience all the misery or the bliss involved in that character, whether as unrenewed rejecters of Christ, or regenerated and sanctified believers in His name; according as it is written, “He that is unjust, shall be unjust still; and he who is filthy, shall be filthy still; and he that is righteous, shall be righteous still; and he that is holy, shall be holy still.”* For impurity and guilt must be ever linked with wretchedness, and pardon and holiness with peace. Not only are these men on their way to death and judgment,—but *I*, too, hasten

* Rev. xxii. 11; Eccles. ix. 10.

on with them, to answer for the fidelity with which I watch for their souls, and my own, and improve the opportunity afforded me of winning my fellow-sinners to Jesus, and to a participation in his great redemption.

The eyes of men and of angels are upon them—the all-seeing eye of God is upon them! They are the subjects of a mighty contest. Satan desires and labours to retain and hold them fast in his bondage, that they may share with him in the pains of eternal fire. The Lord Jesus, who created and redeemed them, and whose property they are, seeks their confidence and their hearts; desires to rejoice over them as his ransomed, liberated, and sanctified children, the trophies of his victory over sin and Satan, and to present them to the Father with exceeding joy. And the contest of which these men are the subjects cannot terminate without the exercise of the *will* of each one of them. If they continue the slaves of Satan, they *choose* so to continue; they *prefer* his slavery before the Redeemer's liberty. If they renounce Satan, and become the faithful followers of Christ, they give themselves to him with a *willing mind*. His love constrains them; they see the glory of Jesus, and believe on him; they willingly and gladly choose him for their Lord and Saviour, and rejoice in giving themselves to him to be "formed for himself, for shewing forth his praise." *

From the commencement of the voyage to its ter-

* Isa. xliii. 21; Ps. cx. 3.

mination, the prisoners breathe a moral and a spiritual atmosphere. They are in constant contact with Divine truth; God, as revealed in the gospel of his Son, is continually set before them, together with the great realities of time and eternity. Christianity—*Bible* Christianity, is kept perpetually in their view. Every hour carries its report to heaven! every hour records there the decision of every mind! The people are taught that God sends to each one of them a message—a message to which they cannot possibly fail every moment to reply, and the reply of each is either in accordance with, or in opposition to, the Divine will! From the question they cannot escape for a day or an hour, “*What answer do you purpose to give to the message of God?*” “*What answer are you giving, and giving every instant?*” The Holy Ghost is striving with each of them,—convincing them of truth, testifying to them of Christ and his great and finished salvation, and persuading them to choose,—and to choose *now*,—the things which belong to their peace, lest they should be for ever hidden from their eyes; and to his gracious influences they willingly yield, or they wickedly resist them—and, persevering in their wilful resistance, they must ultimately quench the Spirit, and so destroy themselves under an accumulated load of aggravated guilt.

With the true nature of the salvation of Christ they become more and more familiarised; they are taught that it is a salvation not merely from hell, but a *present* salvation from guilt and impurity—from the love

and practice of all sin: a salvation to holiness of heart and life,—a salvation unto God! They are taught to maintain a watchful and spiritual discipline over their feelings and affections, their tempers and dispositions, their looks and manners, their words and conduct. All unholy selfishness and contention, all unjustifiable noisiness and unhallowed strife, are now to be banished from amongst them. They are to become meek and lowly followers of the Lamb.

In seeking to win souls to Christ, it is absolutely necessary that our minds be deeply impressed with the scriptural truth of man's spiritual deadness and dislike to God and his truth, as well as of our own utter inability to convey to the mind of a fellow-sinner a single spiritual thought.

The grand instrument which God hath been pleased to ordain for effecting man's conversion to himself is the truth concerning Jesus, as set forth in the holy Scriptures.* The Lord hath, both by precept and approved example, required† all his believing people to make known the gospel of his grace to perishing sinners, as opportunity is afforded; and has graciously promised concerning his word, "It shall not return unto me void; but it shall accomplish that which I please, and it shall prosper in the thing whereto I

* 1 Pet. i. 23; James i. 18; Eph. i. 13; 1 Thess. ii. 13, 14; John vi. 68; Jer. xxiii. 29; Acts viii. 1-4; Rom. x. 17; 1 Cor. i. 24.

† Prov. xi. 30; Isa. lii. 7; Dan. xii. 3; 1 Tim. ii. 24-26; James v. 19, 20; Rev. xxii. 17; Ps. xvi. 2, 3, cv. 1, cxlv.; Numb. x. 29; 2 Kings v. 3, &c.; John i. 35-51, iv. 4-42; Acts viii. 4; Matt. xiii. 31-33; Mark v. 1-20; James v. 19, 20; Matt. vii. 12; v. 16.

send it."* But even the inspired Word of God concerning Jesus Christ and him crucified, derives its saving efficacy from the accompanying influences of the Holy Spirit. The gift of the Holy Spirit is the great promise of God to his church;† spiritual illumination, conversion of heart unto God, vital union by faith to Christ Jesus, is his sole and peculiar work.

How impressive is this view of the state and condition of the prisoners in the "Earl Grey!" How impressive and humbling this view of our own agency! How necessary to wrestle without ceasing, in earnest and believing prayer, for the outpouring of the Holy Spirit upon ourselves, and upon all the people whom we seek to instruct and win to Christ! How much is involved in this work of proclaiming Christ! How much that relates to the glory of God and the eternal welfare of souls! Oh! it is sacred, impressive, and most responsible work, to be in the presence of God, of holy and apostate angels, and on the borders of eternity, engaged with reference to the salvation of our fellow-men! With a heart oppressed with a sense of its own unworthiness, and utter inability to afford saving aid to men, not only helpless, but appallingly indifferent to spiritual deliverance; to visit often the throne of Divine mercy, and im-

* Isa. lv. 10, 11.

† Isa. liv. 13; Jer. xxxi.; Joel ii. 28-32; Ezek. xxxvi. 27, xxxvii. 13, 14; Luke xxiv. 49; John vi. 63, iii. 3-8, xiv. xvi.; Acts x. 44, ii.; Zech. iv. 6; 1 Cor. iii. 1-17; ii. 4, 5; 2 Cor. iv. 3-7; John iv. 23, 24; Gal. v. 16-25; Rom. viii. 9-16; Phil. i. 19; 1 Thess. i. 5, 6.

plore the outpouring of the Spirit upon these men; devoutly to look up for an answer of peace, and earnestly to watch for indications in their temper and conduct, of their reception or rejection of the gospel; to go again and again to the throne of grace, to pour out the heart to God, and in the dust to indulge either in humiliation and bitter lamentation, or devout praise, according as the Holy Spirit shall appear to be yielded unto or resisted! Oh, it is solemn work to be thus continually approaching God with reference to guilty men, under a deep impression of the nature of sin—the sufferings and death of Christ—the agonies inseparable from the eternal consciousness of guilt, that especially of rejecting God's "unspeakable gift," together with the joy, peace, and everlasting bliss which the believing reception of Christ secures! Oh, it is holy and peculiar work, to be continually coming to Jesus for a word of instruction—a message of mercy from his inspired Scriptures to the souls whom he hath made and redeemed; to be as often returning to the footstool of his throne, in bended lowliness of heart, to tell Jesus, like the disciples of old, what we have done; and to leave the people and his truth in his own hands, imploring him to glorify his name, and magnify the riches of his grace, in their present and everlasting salvation!

Many and fervent, without doubt, were the prayers offered up unto God in behalf of these men in the "Earl Grey," by his believing people, especially by those who so liberally supplied them with books, and

by pious persons acquainted with individual cases among them. We are assured that the Lord Jesus hath entered into the holiest of all, in heaven, with his own blood, having obtained eternal redemption for us, and that he shall see of the fruit of the travail of his soul, and be satisfied. We know that his grace is omnipotent—that his blood hath power to cleanse from all sin: it is manifest that the redemption which is sufficient to meet the case of *any* sinner, is fully adequate to meet the condition of the sinners embarked in the “Earl Grey;” and therefore we look and wait for Divine results amongst our isolated and now instructed exiles. Will Jesus illustrate the efficacy of his atonement, and the power of his Word and Spirit, in the conversion and salvation of some, or many, or all of these men? For what great purpose, having been brought together in the “Earl Grey,” are they instructed in the way of pardon, holiness, and life? Will not the Lord, in his wisdom and mercy, overrule all their wickedness for good? Would not such a result be in harmony with the history of the Divine dispensations, and the immutable principles of the Divine government? May not God magnify the riches and the freeness of his grace, by plucking these men as brands from the fire; and so remind us, that no flesh shall glory in his presence, but that whosoever glorieth shall glory only in the Lord? Shall there be joy in heaven over some of these prodigals *brought to themselves*, and returned to their heavenly Father? Jesus is

willing to save them; will they be made willing under the Divine influence of his manifested willingness, and of his everlasting and unchanging love? Oh, the intensity of the interest that is felt by the faithful in these men! How vast their influence on the souls of other immortals! How inconceivable the influence of their decision on the moral universe!

CHAPTER III.

Gratifying behaviour of the prisoners—Conversion to God the only foundation of true reformation—Some manifestations of spiritual change—A thunder-storm—Its influence on the prisoners—Several profess faith in Christ—George Day—John Williams—a Socialist.

THE *tenth*, *fourteenth*, and *fifteenth* chapters of the second part of this volume set forth the principles on which the instruction and discipline of the prisoners in the "Earl Grey" were conducted, and the spirit in which they were carried out. Placing the reader upon our decks, in the character of an observer of all our proceedings, and of the system of management and instruction which was at work there, we now proceed to record the effects produced, under the Divine blessing, by that system, in the character, the tempers, and the general conduct of the prisoners during the voyage. In the "Earl Grey," not only did the number of instances of individual reformation and apparent conversion to God exceed those which occurred in any of my former ships, but the behaviour of the people, *as a body*, surpassed anything I had ever witnessed in any class of men at sea. From the day of their embarkation—indeed, from the hour of our first interview in the hulks, these men were manifestly

under the influence of an intellectual and moral, if not of a *spiritual* power.

One man, who had been, contrary to my regulations, put in circumstances of temptation, had his irons replaced for a given period, for theft and drunkenness; three youngsters, who, impelled, as they alleged, by an unwarrantable curiosity, were found to have quitted their proper place on the decks, were also for several days subjected to the degradation of having their irons replaced; one man, for incorrigible and most pernicious *levity*, was dismissed from his office of schoolmaster, and was repeatedly separated from the rest of the people; another man, who had been detected in using improper language, was once or twice placed in a state of separation: and there were two or three, of peculiar and excitable temper, with whom it was found necessary to deal oftener than once, on account of a tendency to indulge, during the first part of the voyage, in noisy disputation, which, though of momentary duration, can never be permitted to pass without an adequate expression of disapprobation and wholesome rebuke. But with the exception of *seven*, who might, perhaps, be justly pronounced indifferent characters, and from thirteen to nineteen more, with whom I was in some respects dissatisfied, no impropriety of conduct appeared amongst the whole 264 prisoners worthy of notice. On two or three occasions, a few of them manifested a disposition to "*slackness*," or other irregularity in the performance of duty, which gave rise to practical

addresses, and impressive appeals to the understanding and conscience, with a view not only to the benefit of the individuals in fault, but that of all the people; and perhaps some of our most useful lectures were founded upon similar incidents manifesting some want of principle, or imperfection of character; but the general conduct of the prisoners was uniformly so superior, that the mere allusion to these very few exceptions tends to throw too dark a shade over the picture, and prevents the reader from distinctly perceiving the delightful order and harmony, the animated diligence and industry which everywhere pervaded our prison, both above and below; the studious attention of the people to our established regulations; and their courteous consideration and brotherly kindness, in all the relations in which they stood to one another, whether as petty officers and men, schoolmasters and pupils, or fellow-prisoners and fellow-sufferers.

Not only was the general behaviour of the prisoners from the beginning remarkably pleasing, but a thoughtful seriousness obviously pervaded them, which intimated that more was going on in their minds and hearts than was yet fully manifest, and which encouraged the most hopeful expectation. It was not mere outward decorum and correctness of moral deportment that could satisfy our mind, not a mere superficial reformation of speech and manners; we desired to see *that change* effected which would ensure future good conduct upon right and divinely-

approved principles—that change which involves the safety and happiness of the soul in a future world, as well as consistent behaviour and usefulness in the present: our heart's desire and prayer was, that the whole of our prisoners might be, by the power of the Holy Ghost, converted unto God, through the knowledge and faith of his beloved Son. While, therefore, our daily observation was watchfully and anxiously directed to the whole of the people, it took especial cognisance of those individuals whose temper and conduct gave any indications of spiritual life; and such observation gave an interesting, arousing, and useful turn to our occasional addresses and daily expositions of Scripture.

We sailed from Plymouth Sound for Hobart Town, Tasmania, on October 5th, and had proceeded but a short way on our voyage, when I received a letter from one of the prisoners, in which, after expressing his views of himself as a sinner and a convict, he proceeds to lament the injury he had inflicted on his country, the disgrace he had brought upon his relatives and friends, and, above all, that he had so offended and grieved that blessed Saviour who had suffered and died upon the cross, that he, a guilty transgressor, might not perish, but have everlasting life. He goes on with much apparent honesty of feeling, to speak of the number and aggravation of his sins, of the punishment which he deserves, and also of the encouragement with which he sometimes thinks on the Saviour's loving-kindness and forbear-

ance. In alluding to his crimes, he particularises those of drunkenness, profane swearing, and lying; and admits that his guilt is vastly increased by his privileges having exceeded those of many in his station of life, as he had been sent to school, taught to read, and had even received instruction at a Sabbath-school; and I may observe that he was one of the *very few* convicts who I ever ascertained had attended such an institution. After noticing the kindness of his Sabbath-school teachers, he makes the most touching allusions to his mother, and dwells on a *mother's* kind affection,—a *mother's* “walk in the ways of godliness,”—a *mother's* prayers poured out “over” him at her bedside in secret,—a *mother's* faithful and beseeching advice rejected by her wayward son—a *mother's broken heart!*—“I was the cause,” says he, “of breaking her heart;”—it was broken “through my disobedience!”—“but, blessed be God, she is in glory now!—She was so familiar with death, she was prepared to die at any moment. She died in my absence, and knew not where I was, nor how I was getting on. What has God done for me, a hell-deserving convict!” He mentions the influence which a treatise on the “barren fig-tree” had produced upon his mind since he came on board, and the insight it had given him into his own character; and then alludes to some of the great and precious promises of the gospel: those especially in Matt. xi., the chapter we had read in our usual course the preceding evening. He makes also grateful refer-

ence to the first chapter of Isaiah. His interesting and really affecting letter concludes with a thankful, and even joyous reference to the marvellous dispensations of the Providence of God in bringing about his embarkation in the "Earl Grey," where provision was made for the spiritual instruction of himself and the other "poor ignorant convicts;"—and expresses an earnest desire for his own growth in grace, and the success of our labours among his fellow-prisoners.

Any appearance of improvement in a convict, we are disposed to view with suspicion. In everything relating to their reformation, we are apt to set limits to the Holy One of Israel. But while we regard with prudent caution and circumspection all mere professions of repentance and change of views, we must attach a just degree of weight to evident and unquestionable improvement in temper and conduct. To doubt the power of God to convert by his Spirit a convict, through the knowledge of Jesus Christ his Son, is to dishonour God, to deny the sovereignty and omnipotence of his grace, and to place ourselves, who are made to differ only by the same grace, beyond the reach of his gospel, and of the consistent exercise of his mercy. The letter just referred to, I received with thankfulness to the Father of mercies, not only as it regarded the writer himself, but as "a token for good" respecting the people among whom I hoped a work of grace was begun. I may add, that, in private conversations with this man, for the purpose of giving him suitable counsel, he evinced

such knowledge of the plague of his own heart, soundness of views concerning salvation, and apparent thirst for Christ and the sanctifying influence of his truth, as warranted the conclusion that he was *taught of God*.

From another prisoner I had previously received a written communication calculated to awaken hope; and there were many whose entire carriage and conduct comported with the knowledge and love of Divine truth, although they had not yet, in words, declared themselves "on the Lord's side." The foregoing pages will shew that the whole of the prisoners were in abiding and immediate contact with the gospel of Christ, were ever, so to speak, moving in the Divine presence, which is promised to accompany the reading of his Word, scriptural exhortation, and prayer; but though we are thus warranted to look for the Divine blessing, yet we may be required to wait long in the exercise of believing patience.

About two o'clock on the morning of the 2nd of November, and when nearly in 9° north latitude, and 21° west longitude, the thermometer ranging from 82° to 83°, and the barometer as high as thirty inches, I was suddenly roused from sleep by the most rending peals of thunder, the most vivid flashes of lightning, and in an instant I sprang from my bed, and stood upon the deck. It was an hour in which all were as from heaven called to the footstool of the throne of mercy and grace; even those whose duty required them to be either actively or passively engaged in

works of necessity and mercy, were called to lift up, in the faith of Jesus, their hearts unto God.

No language can possibly describe the scene in the midst of which I then stood, and by which I saw and felt myself encompassed. All creation seemed on fire. Thunder, the loudest that ever fell upon my ear, prevailed in every quarter; peal upon peal followed in rapid succession; the distant roar contrasted with that in which I felt myself enwrapped, and the one or the other never ceased; sometimes several peals, either close to us, or at various distances from us, prevailed together. The lightning's flash was too vivid for the eyes to look upon, and, both near and at a distance, scarcely allowed a moment's intermission. The thick Egyptian darkness which intervened was but for a moment; but even that moment gave to the senses and the mind no repose, it was darkness that was terrific in itself, and gave to the winged thunderbolts and the electric coruscations that covered the face of the heavens a more piercing glare, a more overpowering vividness. The rain fell in torrents, the breath of heaven had died away, all things appeared to listen in awe to the voice of the Eternal, and to watch the manifestation and direction of his power. The ship was alone on the face of the wide ocean, and in the midst of threatening and destructive elements. Creation appeared to be breaking up; all things were full of the Divine power: the angry elements testified, to the guilty, the Divine displeasure, and powerfully suggested "the coming of the day of

God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." The soul—the conscience—was confronted with God; and the truths of reason, and the inspired truths of revelation, written on the tablets of the heart by the Holy Ghost, were read by the awakened spirit in the light of living fire! The voice of God, heard in the thunder of his power, was heard also in the awful sanctions of his holy law, and in the immutable requirements of a neglected gospel. The scene was well fitted to carry us to the foot of that mount which, in the sight of Israel's hosts, was covered with the thick cloud, encompassed with thunders and lightnings, from the midst of which proceeded the sound of the trumpet, waxing louder and louder, and the voice of God, when he had descended in fire to deliver to man that holy law which announces nought but death to the transgressor; and our guilty souls could find no peace but on Calvary, under the sprinkling of the atoning blood of the Divine Lawgiver, our blessed Emmanuel, on the accursed tree slain for us!* The hour, the very hour of death was felt at hand; the moment of the soul's unclothing† and appearance in the immediate presence of the Judge, to be seen in its true character, in the character *then* worked out, to be dealt with in perfect accordance with that character by God himself in the midst of the seen and felt realities of the eternal world, free from all guise, stripped of all pre-

* Exod. xix., xx.; Heb. xii.

† 2 Cor. v.

tence, disrobed of all garments of human texture, to be fixed, *for ever fixed*, according to the choice made in life, *unalterably* fixed for ceaseless ages, in *sorrow* or in *joy*, according as Christ shall have been, in life, accepted or put away; according as the Holy Spirit shall have been, in life, received to renewal unto holiness, or criminally resisted, and sin and death preferred. Oh, what is man, sinful and guilty man, when viewed in the light of God's fiery law, of the Divine perfections, the all-pervading light of Omniscience, and surrounded with all the realities of the eternal world? When we feel ourselves encompassed with God's presence, and experience the agonising consciousness of his perfect knowledge of us, and of our utter vileness in his sight, when the soul is about to be removed from the body, and from the sound of the gospel, and to have its own chosen state for ever fixed, what then can avail us anything but *a personal, a saving interest in Christ*? What can give peace to the conscience, and cover all our iniquities, but his precious blood shed upon the cross as a sacrifice for sin, and effectually applied to our souls, through faith, by the power of the Holy Ghost? What can secure us from shame before him at his coming, and inspire us with holy and child-like confidence when he appeareth, but the anointing* of the Holy Spirit of promise setting his seal upon us,† and bearing witness with our spirits that we are the children of God‡ by faith in Christ Jesus? What then sustains

* 1 John ii. 20, 27-29.

† Ephesians iv. 30.

‡ Romans viii. 16. Read these three chapters.

and comforts the mind in reference to our beloved relatives and friends, but scriptural evidence that they have fled for refuge to lay hold upon the hope set before them in the gospel, and have become the subjects of a heavenly birth? Oh, how awful, how absolutely insupportable the conviction, then, that we—now about to die—have *neglected* them, have not been faithful to them concerning their souls, have not with all our might, by consistent example, and in the power of prayer in the Holy Ghost, urged them to flee to Jesus, to flee at once, and in him take refuge from the wrath to come! How true it is that dying moments should have nothing left for them to do but the work of dying; of dying in peace, to the glory of our Redeemer, and to the benefit of souls; dying in the confidence of him in whom we have believed, and still do believe; whom we have loved, and still do love; whose service we have felt to be our perfect freedom, in whose presence we have experienced joy, and hope to experience fulness of joy; and at whose right hand we have, through free and sovereign grace, the well-grounded hope of enjoying pleasures for evermore!

The storm continued to rage in all the terribleness of its fury. No human voice was heard, save the voice, and that but rarely, of the officer carrying on duty. The mind was kept in solemn and awful watchfulness: the annihilation of the ship, the destruction of all on board, seemed at hand; we lay on the borders of eternity! At length a body of electric fire, commonly called a "thunder-bolt," struck the

fore-royal mast, shivered it into pieces, melted the copper in the sheave-hole, passed down the masts and the iron chain halliards, and having partially diffused itself through the parts of the vessel immediately adjoining the combings of the foremast, struck, though not fatally, three men: after doing various damage, it entered the prison, passed round the decks amongst the prisoners, and then disappeared. For some time, until the carpenter sounded the well, it was doubtful whether or not the ship was about to go down, and for awhile she seemed on fire. I stood watching with my feet the indications of the deck, whether the vessel was sinking or not, and with breathless solicitude listened for the prisoners' shriek when they should feel the water rising upon them, and the ship descending into the deep, to be buried, with all on board, under the waves. The scene now appeared to have reached its climax of awful impressiveness. The manifestations of Omnipotence were now unutterably overwhelming to the mind, the realities of the unseen world now threatened to open on our view, and to appear before us in the light of the fire of God's own kindling.

The prison, as testified by 264 men, exhibited a scene that no language can describe. The prisoners were laid prostrate; most, if not all of them, stretched on the deck,—every object seemed lighted up with electric fire,—the broad-headed iron nails with which the bars placed around the hatchways are studded, were all most brilliantly illuminated, and appeared

as if consuming. The prisoners lay along under their burthens of sin and guilt,—their past lives were placed before them in more than the light of the fierce thunder-bolts, for they had by this time been instructed in the Scriptures; they had all in some degree learned the requirements and the penalties of God's "holy law;" they had all heard of his love,—of the unspeakable gift of his love, of his revealed long-suffering, his unwillingness that any should perish, and command that all should repent;* all had heard of the Divine efficacy of the blood of Christ to wash away all sin, and speak peace to the guiltiest conscience, and they had heard the invitation and command of God that they should believe on the name of his Son Jesus Christ for present and everlasting life, and love one another as he gave us commandment.† They thought that the hour of final account, the great day of judgment was come, at least that to *them* time should be no longer, and that their eternal state would now in a few moments be for ever fixed! They already felt that God was dealing with them as his responsible creatures, and with solemn, perplexing, and unquiet anxiety were they now compelled to deal with themselves, and that in the midst of the most fearful tokens of the Almighty power and all-searching knowledge of that holy, merciful, and just God whom they had despised, and whose beloved Son, together with his great salvation, they had wickedly put away. The things

* 2 Peter iii. 9; Acts xvii. 30.

† 1 John iii. 23.

of time they now saw in all their unsatisfying vanity, and felt the paramount importance of an interest in the friendship of Him who alone is the efficient friend of sinners,—who laid down his life to redeem them, and who alone “is able to save to the uttermost all who come unto God by him, seeing that he only ever liveth to make intercession for them.”

All that passed at this time through the minds of the prisoners, all the communication which took place between them and God, is known only to him who searcheth the heart and trieth the reins of the children of men.

After a period of about two hours, the flashes gradually became less vivid, the thunder more distant; all was ultimately hushed into serenity and peace, and the mind was left to its thoughts, to make a suitable improvement of God’s fearful yet merciful visit, and lay to heart all the solemn lessons which he ever intends to teach when he thus passes by, in the whirlwind, the earthquake, or the fire.

On the following morning, when I visited the prison, deep seriousness seemed to pervade every mind. All the prisoners appeared to have been deeply affected, and all were disposed to dwell upon the scene they had witnessed, and to make it the subject of solemn conversation. We assembled below for reading the Scriptures, and prayer; and in addition to our proper chapter for the morning, which was Matthew xviii., we read Job xxxvi. and xxxvii.; and endeavoured, in a solemn address to the people,

to make a suitable and practical improvement of the previous night's dispensation, and of God's marvellous manifestation of long-suffering and sparing mercy. In the evening, we again made seasonable allusion to the same momentous and impressive subject. With several of the people I conversed in private on the things belonging to their peace, and with much satisfaction. The instructions received from the Bible seemed to have been much more deeply impressed on the heart than I had hitherto imagined. To understand Christianity had from the day of their embarkation been their great business, and with one accord they now seemed to feel that it was a business of which they ought not to be ashamed, and their attachment to which it was consistent to avow,—sinful and unsafe to conceal. The manifestation of the Divine power, and intimations of a coming judgment, had rendered it, in their view, quite reasonable that the everlasting concerns of the immortal soul, together with the glory of God, should be made the great business of life. The melancholy intelligence received from the ship "Duchess of Northumberland," with which we communicated shortly after the thunder-storm, of the wreck of the convict-ship "Waterloo" at the Cape of Good Hope, and the consequent loss of *one hundred and eighty* prisoners, and *fifteen* soldiers, made a deep impression upon all our minds, and afforded subject of touching address and admonition to the people in the "Earl Grey."

From this time our occasional addresses and daily

expositions of sacred Scripture became more pointed and personal, our dealings with the conscience more close and pressing. The gospel was now exhibited in its most encouraging aspect to the most depraved and unworthy among depraved and despised convicts;—redemption was more closely and impressively set forth in its relation to the fixed and immutable principles of the moral government of the universe; close, personal, and regular examinations of the people on their acquaintance with Scripture, and particularly with reference to their views of the way of salvation, were commenced, and proved most interesting and instructive to the people, all of whom were, on these and all other occasions of meeting for devotional exercises, assembled and closely seated together, either in the prison, or on the upper deck. The application of the prisoners to their Bibles and other good books, and the manliness and correctness of their behaviour, were most remarkable and pleasing. Private conversations with those who desired to converse with me respecting their personal salvation, became more frequent. *Seven* of my men I felt warranted to regard as being taught of God; and shortly after *four* were added to their number.

On the 8th of December, to my joyous satisfaction, *eleven* men met in the widest part of the prison, in which our daily worship was conducted when the weather prevented our being on the upper deck, and in the presence of all the people, after prayer to God, they were solemnly addressed as men who professed,

through grace, to bewail the wickedness of their past lives, their lawless conduct and evil example, to feel their desert of everlasting condemnation, and need of Divine deliverance; as men who, by the teaching of God's Word and Spirit, had, through his infinite mercy, been led to perceive the all-sufficiency of the obedience and death of Christ to give peace and acceptance with God, and to save the chief of sinners; as men who had obeyed the command of God to believe on his Son Jesus Christ, and desired henceforth to be the Lord's, to live to his honour and glory, to cast in their lot with his people, and thankfully to submit to the promised teaching of the Holy Spirit, to qualify them for all the duties of life, and prepare them for the glory and the rest of heaven.

Thus were these *eleven* men voluntarily formed into a Christian society for the worship of God, and observance, as far as present circumstances allowed, of his appointed ordinances; for mutual edification and comfort, and exhibition of the light of Divine truth to the prisoners around them.

To the Lord we looked up in prayer and faith for direction in the selection of a suitable portion of Scripture for this solemn and most affecting occasion, and were unexpectedly led to Paul's epistle to Philemon, which furnished the most impressive and encouraging instruction to us all, particularly that portion of it which more immediately relates to the history and conversion of Onesimus, a servant who had unlaw-

fully absconded from his master, after having, as some think, robbed him. In the all-wise and gracious arrangements of Divine Providence, he had been led to Rome, where, through the preaching of the Apostle Paul, he was brought to the saving knowledge of Christ, of which he gave immediate evidence by his affectionate attendance, as a Christian "*son*," on that spiritual father through whose means, by the power of the Lord, this criminal runaway had been begotten again to a lively hope. The Apostle, much to his inconvenience, sends him back to his master, requesting that he may be received, not now as a servant or slave, but as a "brother beloved," even as Paul himself; and in the true spirit of Christianity generously charges his friend Philemon, "If he hath wronged thee, or oweth thee ought, put that on mine account; I, Paul, have written it with mine own hand, I will repay it."

The case of Onesimus admitted of the most happy and encouraging application to that of the prisoners. Without interfering with their responsibility, the holy Providence of God was overruling their wickedness for good: they, like Onesimus, were brought under the preaching of the gospel even in a prison; like him they were shewn by the Holy Spirit, from the inspired writings of the same Apostle, that the blood of Jesus Christ cleanseth from all sin, and that now they are, by God, commanded to repent and believe the gospel, and obtain, as the free gift of the Most High, without money and without price, the forgiveness of

all their sins, the renovation of their nature, the new heart and the right spirit; to be "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," to be, each of them, like Onesimus, "*a brother beloved*," to the praise of the unsearchable riches of Christ! Although our meeting was special and peculiar, our exercises, as usual, consisted in prayer, reading of the Scriptures, exposition, exhortation, praise, and thanksgiving; the psalms and hymns being selected for the occasion. Before the address was delivered, the names of the professing disciples of the Lord Jesus were distinctly announced in the hearing of all present. The meeting was most solemn and affecting. The visible *obedience* of these *eleven* men, in thus confessing the name of their blessed Lord and Saviour before their fellow-prisoners, and not forsaking the assembling of themselves together as the manner of some is, made a strong impression on the minds of observers.*

Their confession of the faith of Jesus was made not only in the presence of men, but of angels; and *God* himself was witness!—witness of the state of our hearts, the agreement of which with that which the human eye beheld, he alone could see, who will continue to witness the agreement or disagreement of our entire succeeding life and conduct with the solemn and public profession we made on the eighth day of December 1842; and where shall we find power to walk in peace and holiness but in the influ-

* Matt. x. 32-39; Heb. x. 19-25.

ence of the Holy Spirit, and in continual dependence on the precious blood of Jesus?

The complexion of our meetings for Divine worship was from henceforth changed. Besides the congregation, consisting of all the other prisoners, there were the professing disciples, who, through grace, had by faith and holy obedience been separated from the rest,* who now desired to follow Christ, through evil report and good report, according to his Word, and who, feeling that they had "*much forgiven*" them, were under the highest obligation to "*love much*," and henceforth to dedicate themselves, body, soul, and spirit, to him who redeemed them to himself by his blood.

A prisoner, named *George Day*, who had for some time been ill, was confined to his bed, which happened to be near the place where I was standing when speaking from the Epistle to Philemon. He was not in my sight, for a number of the people were seated in front of his berth, but I afterwards learned that he had listened most earnestly and anxiously to all that was said. And when he heard of Onesimus's character and conversion, he exclaimed to the following effect, unheard, as he thought, by any around him: "What! a runaway slave, that had robbed his master!—he converted!—he brought to Christ!—he received back and pardoned!—he saved!

* Acts v. 12-14, xix. 9; 2 Thess. iii. 6-16; 1 Tim. vi. 1-5; Rom. xvi. 17; 2 Tim. iii. 1-5; Eph. v. 11.

—a runaway slave saved!—and why not a convict?" breathed out' the soul of poor George Day;—"why not a poor wretched convict? Will not Jesus receive *me* too? Is not his blood able to wash away all *my* sins? May not *I* be saved?" And in this state of mind he continued:—sometimes filled with joy, sometimes with anxiety and fear. He passed almost a sleepless night. His mind could not now rest until he knew that his soul was safe, and that he had obtained an interest in Christ; for as yet he had experienced no settled peace. But he was perplexed by the inquiry, "*When* am I to obtain the salvation of my soul?—*when* may I expect to be put in possession of the salvation in which Onesimus rejoiced?" In this state of anxious perplexity, and longing for deliverance, he continued, almost constantly in prayer, until the following evening, when we assembled for our usual devotions. John v. happened to be our appointed portion for that evening, and I was led to dwell on the urgent practical application of the 24th verse, viewed in connexion with John iii. 36. To all that was said, George Day, whilst lying in his bed, was listening with the most eager attention and devout appropriation. But he shall speak for himself, in the following brief and somewhat unconnected statement, which I received some time after he had openly confessed the name of Jesus. It was dictated by himself, when still confined to bed, and suffering severely from old and confirmed disease, and was

written from his lips on a slip of paper, by a fellow-prisoner, who afterwards gave it to me.*

. . . "I bless and praise the Lord that ever I came on board this vessel; for here the Lord has had mercy upon me, and brought me to feel myself a guilty sinner in his sight. I have been greatly afflicted; but I hope my afflictions have been greatly blessed to my soul. I, for many years, have been living in the service of the devil. I was what might be termed a travelling thief, and remained hardened, though arrested for my crimes, imprisoned, and now transported, —until I came on board the 'Earl Grey,' bound to Hobart Town. Blessed be God, the kind instruction from God's holy Word has been the means of my soul's salvation. I was very ill, but remained quite unconcerned until I heard the Epistle to Philemon read. I was then led to compare my past life with the life of Onesimus, the runaway servant, who found pardon and became a new man; and it powerfully came to my mind, that the same Saviour could and would save even me, if I came to him by faith and repentance.† I hope I *prayed*, but found but little peace, until I heard the doctor pressing upon our attention the words of God contained in the 3d chapter of John, verse 36, and the 5th chapter, verse 24. I could

* The preceding account was written from the report I received at the time. This statement was written shortly before the debarkation took place; I transcribe it with the alteration of only one word, which correctness required.

† We must look to CHRIST for *repentance*, as well as for faith and forgiveness. Acts v. 31.

scarcely believe it to be true at the time; for it seemed as though a voice spoke to me, '*He that believeth in the Son hath everlasting life!*' I was astonished! I sprang up in my bed,—I said to myself, '*Hath everlasting life!*' What! *me*, Lord? so unholy! so unworthy! *Hath it!—Hath it!*—Can it be so? Blessed be the Lord, I found the promise true,—I believed; I cast myself at the feet of Jesus; I found mercy. I can rejoice in the Lord Jesus: I have no hope but in him. I am very ill still; but, I trust, though my illness is painful at present, it will soon terminate in the Lord's way; either I shall go to inherit life everlasting, or shall live supported by my Lord, who is my life, my joy, my trust, my everlasting All. His will be done! If I live, may I live to the Lord: if I die, may I die unto the Lord! Oh, may I meet my benefactor in heaven,—with my dear fellow-prisoners who have believed through Divine grace! Glory to the Lord for what he has done for so many of us! May He keep us through all the trials we may have to pass through in our sad situation as prisoners; may we be kept from sin, and be helped to let 'our light so shine before men, that others seeing our good works may glorify our Father who is in heaven.'—Amen."

This man was born in the army; and having learned no trade, entered, in process of time, on a very irregular course of life. Unhappily, too, for himself, as it respected both soul and body, he was for some time engaged in the service of the Queen of

Spain. He was a great invalid during fully the last half of our voyage, and on arrival at *Hobart*, he was sent to the Colonial Hospital; in which a truly pious and judicious medical officer* of the army officiated, who was unwearied in his labours for the temporal and spiritual good of the sick, and whose influence could not fail to prove most soothing and beneficial to those who were placed under his care. In this hospital, as soon as my health permitted, I visited Day, and ever found him in the most blessed frame of mind, though in the midst of great affliction. He appeared never for a moment to have lost his confidence in the Saviour,—and his rejoicing in his finished redemption was ever accompanied with the deepest humility, self-abasement, and self-distrust. His feet seemed fixed on the Rock of Ages; his joy was in the freeness and the riches of Divine grace; his consolations were evidently the promised consolations of the Holy Spirit. Some time before I left the colony he *died*—and died, there are the best reasons for believing, holding fast *Christ*, the beginning of his confidence, and the rejoicing of his hope, steadfastly even unto the end.†

The foregoing statement of George Day was accompanied with a short note from the prisoner who transmitted it to me, from which I make the following brief quotation:—

..... "Please to allow me, on behalf of the great body of my poor dear fellow-sufferers,—espe-

* Dr Mair, Staff-Surgeon.

† Heb. iii.

cially those to whom the cross of Jesus has been made the power of God unto salvation, and to whom the Word of the Lord is precious and consoling, to thank you with all our hearts, and the kind people in England, for their pity and aid in supplying us so richly with those blessed words of God."

This note anticipates in a measure our report of the gracious work of the Holy Spirit in the hearts of an increasing number of our prisoners. Day after day saw another and another of the men apparently "*plucked*" by the hand of Sovereign mercy, as "*a brand out of the fire*,"*—monuments of rich and free grace in Christ Jesus, adorning the gospel by consistent conduct, unceasing and earnest prayer, and by active and well-directed zeal, for the spiritual instruction and salvation of all around them.

On the night of Dec. 13th, about ten o'clock, a heavy sea fell aboard the "Earl Grey," and a great body of water poured through the main and after hatchways into the hospital and prison. I was at the time engaged in the hospital, and could not well make my escape from the torrents. To the minds of most of the prisoners the scene was terrific. Nearly all of them were asleep at the time the sea fell on the deck, and awoke up in a state of great alarm; and their agitation continued for some time, through the fearful noise made by the water flowing down the hatchways, washing from side to side by the rolling of the ship, and carrying with it everything

* Zech. iii. 2.

that had not been securely fixed, dashing it against the sides of the prison. To get rid of my wet clothes and prepare for attending properly on the sick, I was carried through the water to the prison-door on the back of one of my men. A considerable time elapsed before the water obtained an exit from our decks. The men who occupied the lower range of berths, particularly in the after-part of the prison, fled, and took refuge for the night in those above them, leaving their wet bedding to be dried, if possible, during the ensuing day. The person and bedding of one poor man, named John Williams, who was at the time suffering from consumption of the lungs, were so wet that a cold chill came on, the effects of which bade defiance to all remedies, and on the morning of the 15th he *died*. The scene of the night of the 13th, the death of Williams two days after, his funeral, the portions of Scripture read, and the address delivered on the occasion, made a strong and deep impression on the minds of many of the prisoners, and seemed more or less to affect them all, leading many of them to *God*, through the power of the Holy Spirit, by the faith and obedience of the gospel.

Poor Williams, up to a short period before his death, gave no *satisfactory* evidence of change of heart. During the last few days of his life he exhibited some promising symptoms of contrition and repentance, and during the twenty-four hours immediately preceding his death, he ceased not to acknowledge that he was a most guilty and helpless sinner,

referred to the Lord Jesus as the only object of his trust, and *seemed* to cast himself humbly and devoutly on his pardoning mercy. But here we must, in awful and most painful uncertainty, leave him. Of a death-bed repentance we are scarcely authorised to speak, except when it is accompanied with some very special circumstances, some strong and decided manifestation of the power of the Holy Spirit,—some clear and distinctive marks of his Divine and saving teaching. The Bible encourages no man to *delay*, for a single moment, his reception of Christ, when once set before him in the proclamation of the gospel; which is ever accompanied with the command of God, that every one who hears it do *immediately* believe it, for pardon, purification, and life. It is most true, that whosoever, even in the last moment of life, believeth in the Son of God *hath* everlasting life, and shall not come into condemnation, but *is* passed from death unto life. But *man* can know nothing of the change of the heart but by the fruits of the life. When circumstances admit not of the production of the unquestionable fruits of righteousness, then circumstances allow not man to form a judgment. The Lord looketh upon the heart; he knows its state and all its exercises; and if he should be graciously pleased to give at the eleventh hour a living faith in Jesus, he will save the soul on which he hath, in his abundant and long-suffering mercy, conferred such a gift. But when life is not prolonged, to afford opportunity of manifesting that faith in holy and consistent obedience,

we cannot look beyond the veil which is spread before our view. All that the Bible affirms is true, and will most assuredly be accomplished; every Divine promise will be fulfilled to the believer in Jesus; but it is an aggravated sin, involving the most fearful danger, for any man to *delay* his believing reception of Christ and of the Holy Spirit, and the production of those fruits of holiness which prove the possession of saving faith.

One of the first seven prisoners who appeared to have received the truth in the love of it was J—— V——.

This man, I found, at the time our schools were organised, so well educated that I appointed him one of my teachers. But I was not aware of the destructive principles he had imbibed, or the pernicious habits he had formed, otherwise I should not have placed him in such an important and responsible situation. His appearance and general deportment being rather pleasing, his scholarship and willingness to teach induced me to select him, with others, for the important office of teaching the people to read the Bible—never dreaming that he was prepared to avail himself of that position to substitute for food the most destructive poison, and to pervert the opportunity offered to him of serving God, into an opportunity of promoting the work of Satan, by seducing souls to licentiousness, infidelity, and death! Of his principles and character I heard nothing, until I learnt that he was under anxious concern for his soul. The following confession of his principles and life, made

soon after he was brought under the influence of the gospel, and written down from his own lips, by a fellow-prisoner, will best set forth the fearful danger to which he was exposed, and from which his complete rescue could be effected by nothing short of the Almighty power of the Word and Spirit of God:—

“J—— V—— desires with all his heart and soul to bless the Lord for bringing him on board the ‘Earl Grey.’” He says,—‘I came on board what I had been for a long time in my principles, a *confirmed Socialist*. Having embraced *Owen’s* doctrines, I took every opportunity of instilling them into the minds of others. I made an attack upon one of the schoolmasters on board, and concluded, after a long tussle with him,—even with the Bible in my hand,—that I had gained a most decisive victory. This encouraged me to do all the mischief I could, by bringing my fellow-prisoners to my faith: and it is a mercy indeed that I was stopped in my mad career; or the mischief I would have done might have been great. In the way I have mentioned I went on until the night of November 2d, when the thunderbolt came upon us. I was *terrified*,—my principles did not support my mind; but in the morning I attempted to laugh it off, and called myself a *fool* for being so fearful. But at the time of prayer, we were spoken to in a very kind, but faithful manner, and warned to flee from the wrath to come—unto Jesus, the only security and peace of a perishing sinner.

“One Scripture was repeated which went like a

dagger to my heart, namely this, 'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.'* 'Ye would not,' struck upon my heart all day long. I remembered how God had been calling to me by many providences,—and still 'I would not.' The Lord Jesus seemed to say to me from the cross, 'Why will you not come to Me?'—I could get no rest. I was horrified by my wickedness, and the abominable system I had embraced, and could not indulge a hope of mercy. But the Lord sent the same word time after time to my mind, and every time with more power—'Why will you not come to Me?'—Thank the Lord!—after some days I found my mind *humbling*, and felt a stronger desire to know Jesus, whom I persecuted. I prayed as well as I could; and he, at length, did bring me to cast myself down, as it were, at his feet, and cry out, 'Lord, save me, a guilty sinner!' I had for some time *only a hope*—and that very faint; but he soon lifted up upon me the light of his reconciled countenance; and that brought peace to my mind, which I still enjoy. And my earnest prayer is, that I may spend the remnant of my days as a true and humble follower of Jesus."

Such is the confession,—such a brief view of, I trust, the conversion of a *Socialist*. His spirit and conduct, from this time, were unexceptionable in

* Matt. xxiii. 37.

every respect. Not the breath of a complaint affecting him ever reached me, or any of my petty officers or schoolmasters. As a teacher, he was most useful, and most exemplary. He became a diligent student of the Bible, and of other useful and devotional books. He appeared to grow in grace as well as in knowledge: his prayers evinced his acquaintance with the doctrines of redemption, and an experimental knowledge of his own spiritual wants and necessities. He now laboured more strenuously to cast down the kingdom of Satan than he had laboured to build it up, and was more zealous and unwearied in promoting the reign of Jesus in the hearts of his fellow-sinners than he had been in opposing it.

Should this brief statement meet the eye of any one unhappily entangled by the debasing and destructive principles and practices of Socialism, we would pray and hope that it may arrest his attention,—lead him to reflect seriously on the fearful tendency of that pernicious system in which he has involved himself,—dispose him to commence, without a moment's delay, the devout, candid, and diligent study of the writings of inspiration, the *Sixty-six* sacred books, which God has graciously given to us as the only rule of our *belief*, our *practice*, and our *hope*; and if he begin and continue his inquiries in a teachable and child-like, or, if he please, in a *truly manly* spirit, with an honest desire to know the will of God, manifesting itself in a ready and cheerful performance of *that will*, at whatever cost, the moment

it is ascertained,—and if he look up to the Father, through Jesus Christ, for the promised gift of the Holy Spirit, and rely wholly on his teaching and guidance, he will assuredly be rescued from the entanglements, pollution, guilt, and wretchedness of Socialism, from the power of sin and Satan, and be found, like the maniac of old, sitting at the feet of Jesus his gracious deliverer—clothed with the white robe of his perfect righteousness, and in his right mind, enjoying that blessed and holy liberty where-with he makes all his people free.

CHAPTER IV.

Account of W. B.—Special prayers—Converts increase.

AMONG the prisoners who embarked at Woolwich was one named W—— B——, about *thirty* years of age, a man, as it afterwards appeared, of a delicate constitution, and subject to a variety of bodily ailments. When proceeding down the English Channel, he was taken ill, and confined to his bed. Having inquired into his case, I did not consider him a fit subject for a long voyage in a crowded ship, and resolved to apply for his debarkation on our arrival at Plymouth. When charged with acting in neglect, if not in defiance, of the advice which I had positively given to the whole of the prisoners on board the hulks, he assured me, from his knowledge of his constitution, that a milder climate would prove very advantageous to his health, and that he hoped soon to get well, and make himself useful to me in any way I might think fit to employ him. I was still determined, however, according to the spirit of my instructions, to have him sent on shore, apprehensive that the voyage might prove hazardous to his life.

On the following morning he sent me a note, in which he *implored* me to allow him to remain in the "Earl Grey;" and a further investigation of his case ultimately satisfied me that I might, with propriety, *permit* him to proceed on the voyage. By the time we reached the latitude of Madeira, his health improved; he became one of my most useful teachers; and gave, in process of time, the most satisfactory and pleasing evidence that he was a true child of God by faith in Christ Jesus. He evinced talents of a superior order, had been pretty well educated, exhibited great manliness of deportment, and possessed a remarkably sound judgment, great discernment of character, and considerable acquaintance with Scripture, and the peculiar doctrines of the gospel. His personal piety seemed deep, influential, and abiding; his interest in the salvation of the souls around him ardent and practical. After he had been about two months on board, he never ceased to care for his fellow prisoners, and was always ready to attend to my instructions, and aid me in every possible way. When our voyage was well advanced, I requested him to give me in writing a few particulars of his past life, and received the following statement:—

..... "It is with great sorrow of mind I write, when I reflect upon the errors and wickedness of my past life; but also, I trust, with great love and gratitude to God, when I take, as I now do, a retrospective view of the undeserved mercy of my Creator and Redeemer towards me. If my heart is not deceiving

me, I can unite sincerely with David, saying, ' Bless the Lord, O my soul, and all that is within me, bless his holy name, and forget not all his benefits.'

" I was born December 27th, 1812, in London. I was not favoured with God-fearing parents, and was brought up in sin, until I arrived at the age of twelve years, when my father, who had carried on a respectable and rather extensive trade, became embarrassed through a variety of trials and losses in trade, which broke his spirits, and he soon became the tenant of the tomb,—dying, I fear, without an interest in Jesus Christ. My mother was left in trouble, but the Lord graciously raised up kind friends. A change of circumstances, however, caused her to leave her hitherto comfortable home, and to labour for her maintenance in the service of a private gentleman. My lot was to be sent into the country, my dear grandfather taking charge of me. The Lord, I trust, when I was at the Sabbath-school, in the village of S—— N——, first led me to see my ruined state by nature, and, I hope, notwithstanding my subsequent shameful and painful departure from the way of peace, that at the age of thirteen years, I was, in rich mercy, brought to a saving knowledge of the Lord Jesus. Oh, how sweet the memory of the peaceful and happy hours I then spent in walking humbly with the Lord,—and in sweet communion with him! With pain of mind I must tell you, I became united with God's people; I do not grieve that I joined the Christian Society, but that by my wickedness I have disgraced my pro-

fession, wounded the holy and blessed Saviour, who had done so much for my soul, grieved the Holy Spirit, and brought the Lord's dear people into affliction. Oh, what evil have I done! Oh, that my repentance may prove to be that which is unto life, and which shall never need to be repented of!

“But to proceed. I remember when my teacher was, one Sabbath, contrasting the happiness of the believer with the misery of the wicked, I thought of my dear departed father, who, I feared, could not go to heaven as he died. This led me, through the Holy Spirit's teaching, to consider the state of my own soul; and I hope the work of grace then commenced in my heart. (I was about *thirteen* years of age.) From the age of *sixteen*, when I became a member of a Christian Church, up to my *twenty-second* year I continued at S—, and was engaged in the Sabbath-school, and in various other efforts with God's people to advance his glory. During that time, I, to the praise of the Lord, can say that I was truly enabled to adorn the doctrine of God our Saviour, and to walk as becometh the gospel. At the age of *twenty-two* I came to London; and being in bad health, and my trade laborious, my friends obtained for me a situation in a tradesman's office. For three years I was enabled to maintain a character consistent with the Christian profession; and being anxious to get on in life, I applied myself diligently to my master's interests, and was, at the end of that time, made his town-traveller, and succeeded in my

efforts to increase his connexion. But my new sphere of business brought me into more frequent intercourse with worldly minds; and being exposed, as a matter of course, to the temptation of drinking with my customers, in time—to my shame and sorrow—that which I had *disliked*, namely, ardent spirits, I became fond of. Many struggles, sharp and distressing, passed in my poor disordered mind between the powers of grace and sin; but, alas! it became a confirmed habit with me to drink, and to mingle with some who, though respectable in society, proved enemies to my poor soul. Several of these were my best customers, and my anxiety to increase trade through them brought me at first into contact with them, and led me to court their society, which ultimately accelerated my sad and awful fall.

“But the great evil, and that which lay at the foundation of all others, *was my neglect of the means of Divine grace*, and most particularly, *my fearful neglect of secret prayer*. Oh, I mourn when I remember how I was wedded to the soul-destructive habit into which I had fallen of drinking to excess! I feared to approach that footstool of mercy where I had often poured out the desires of my soul, and found sweet access to God, and experienced covenant love manifested to my soul.

“One evil led to another: to deceive my best and my Christian friends, and most of all to deceive the wife of my bosom, who is (blessed be God!) a true Christian, I admit was hard work. I had to call

forth all my wicked ingenuity and craft to do the work of the devil; and dreadful drudgery I found it. Oh, it is an evil and a bitter thing to sin against God! I have found it to be so. May the Lord preserve my soul from evil desires, and enable me fully to yield myself unto him as one that is alive from the dead, and my members as instruments of righteousness unto God! I madly pursued the desires of the flesh. As I just said, one evil gave birth to another, and I was carried down the torrent, and plunged at length into the vortex of iniquity, indulging in other vices besides intemperance in drinking; but all of them the companions of my easily-besetting and darling sin. My heart aches; and I need not enumerate the many crimes of which I soon became capable. Oh, the holy Lord only can judge of their aggravation and turpitude! But sweet is the truth of the gospel. It now makes my heart tranquil and peaceful from day to day. I find it not only in 1 John ii. 1, 2, but in many other parts of Scripture. It is a precious cordial to my weak and wavering mind. Were it not for this blessed assurance, I think the remembrance of my past awful career against light, and my most desperate and presumptuous sins against the holy Lord, and the blessed Saviour who died, I hope, even for wretched me,—I say, were it not for this hope, I think I should sink into utter despair; and especially when I think of the consequences of my sins, as they affect my dear and pious wife, and sweet child, and a whole circle of most respectable friends But I

will, in a few words, close a history which is most grievous to my mind; and hope you will excuse my unconnected way of writing; but I feel more than I can express.

“I went on until I found my income would not support my extravagance; and at length, to meet difficulties of my own seeking, I added dishonesty to all my other crimes; and used various sums of money to my own purposes that I had collected from my master’s customers. Being at length discovered, and being a considerable defaulter, my employer, most reluctantly, was compelled to prosecute. I had been six years in his service. Previous to taking his situation, I held one for a short time in the city, at Messrs —, and I am happy to remember that I was preserved from every dishonest act up to the time I have mentioned. *No praise to me.* I thank the Lord I was, in his mercy, restrained from outward crimes, so that on my trial I had the benefit of a *previous* good character, and was therefore sentenced to only *seven* years. The Recorder of London, who tried me, most humanely told me he would afford me every opportunity in his power to redeem my forfeited character and respectability. I *hope* I shall; but am helpless in myself. But I believe that those holy principles which the gospel of Christ creates in the renewed mind, will, in the use of means, preserve me in his fear, and make me once more an honourable, useful man and Christian. Gracious Lord! keep me humble before thee, and watchful; and grant me the

true spirit of prayer, 'that I may break thy laws no more; but love thee and my fellow-men better than before.'

"During my stay in the 'Justitia,' I felt the loss of privileges I once enjoyed of a religious nature; but I bless God for those I here enjoy. Previous to taking my trial, and whilst a prisoner in Horsemonger Gaol, I met with great kindness from the Rev. Mr B——, the pious chaplain. I am sorry to say I was dreadfully hardened up to this time; but his serious and earnest converse with me, together with his daily instructions from the pulpit, by God's blessing, brought me to a better state of mind.

. . . . "Dear Sir, I thank you for all your kindness to me, and I thank the Lord for all the good I have enjoyed through you. May the Lord bless you, is the humble prayer of me, a poor, but I trust a saved sinner!

(Signed)

"W. B."

On a later occasion, W. B. put into my hands the following succinct account of his recovery to the Lord.

"SALVATION IS OF THE LORD."

"The Lord has been pleased in his rich and free mercy to accompany the word of his grace with the power of his Holy Spirit, read and expounded on board this ship, the 'Earl Grey.' In some

of us his grace has been displayed in a most wonderful manner. 'Not unto man, but unto thy name, O Lord, be all the glory!'

"I came on board this ship very hardened and reckless, having no hope, and destitute of the peace and consolation the gospel only can afford; and for some time I continued in this unhappy state of mind.

"I was taken ill with severe rheumatism, and confined to the hospital; and continued unconcerned about my spiritual and eternal interests, until one evening, when two men were brought before Dr Browning for improper conduct. He having thought proper to deal with these men in the hospital, instead of doing so, agreeably to his usual practice, on the quarter-deck, I heard him speak to them most solemnly on the evil nature of sin, and its dreadful consequences if persisted in. My mind became very agitated; I was led to think upon my own wickedness and impenitence in the sight of God. I could not sleep or rest. I remembered I had once professed to be the Lord's, but had fallen by my iniquity. I trembled before a holy God; and the remembrance of my wilful and foolish departure from Jesus Christ, and that my sins had again pierced him, filled me with misery and despair; in which state I continued until the following morning, when it pleased the Lord, I trust in answer to earnest prayer, to bring to my mind that of which I had been so long destitute, namely, *peace*. I remembered that Jesus died even for the chief of sinners; and he was pleased, by his

Holy Spirit, to send to my mind his own consoling words—‘Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you.’ Blessed be the Lord! He helped me to lay hold of his promise, and, with deep heart-felt sorrow, I believe I poured out my soul in the feelings and language of sincere repentance; and was, by his grace, brought to the Cross, and enabled to put my trust in him who died thereon: and he gave me that peace, which, blessed be his name, I now enjoy, arising from faith in his justifying righteousness, and precious cleansing blood. I can now rejoice in the Lord, and my heart is desirous still more to love him who first loved me, and hath drawn me by his cords of love to receive him as the Father’s unspeakable gift. To him I look, and on him depend, for salvation from the power and indwelling of sin. I have no other hope or Saviour but Jesus, neither do I desire to have. If I know myself, my anxious inquiry is, *Lord, what wilt thou have me to do?* Oh, that he would make use of me as an instrument of good to my dear fellow-sinners, and help me to glorify my heavenly Father by bringing forth much fruit! May I be kept by his power, through faith, unto salvation! My own wisdom, strength, and righteousness, I feel by daily experience, will not avail; for I have nothing to trust in but the Lord Jesus, who of God is made unto me wisdom, righteousness, sanctification, and redemption. I can trust in the Lord *generally*, though fear and unbelief sometimes creep in, and rob me of my peace.

But thanks to the Lord for his Divine mercy to me, a vile sinner!

"I am not troubled for the future, even in my present unhappy situation as a prisoner. The Lord, I believe, will support and comfort me, for he has said so: 'Casting all your care upon him, for he careth for you,' is a stay to my mind. Oh, may I be watchful and prayerful, and enabled to cleave unto him; and may I meet dear Dr B—— in heaven, to enjoy and praise our glorious Lord in one perpetual rest for ever, through Sovereign grace! Amen, and Amen."

It will be remembered how my purpose, that this man should not sail in the "Earl Grey," was overruled. In the course of the voyage he stated to me, that, before he had seen me, or knew anything of the system of instruction and discipline that would be in operation in that transport, his desire to embark in her was so strong and peculiar, that he could not express it in language. Although by the tenderest ties his heart was knit to home, he could not repress his extraordinary, and at the time unaccountable, wish to embark in the "Earl Grey," for conveyance to the land in which he was justly doomed to pass seven years of most dishonourable and revolting bondage.

His gratitude for the goodness and mercy of the Lord towards him, during the voyage, was deep and devout; and I had scarcely less cause of thankfulness to the Father of mercies for his assistance in the spiritual instruction and improvement of the people.

It was on December 8th that the *eleven* men made a public profession of their faith in Christ, and of their purpose, in his strength, to cultivate holiness in heart and life. Up to this period W—— B—— was employed as a schoolmaster; and I believe that he had not neglected opportunities of drawing the attention of his fellow-prisoners to the gospel, although he had not yet manifested that remarkable zeal by which he was afterwards distinguished. This may have been caused by the delicate state of his health, and by his sense of peculiar guilt as a backslider from that God and Saviour whose love he had early tasted.

In addition to our morning and evening reading and exposition of sacred Scripture, with accompanying devotional exercises, I had commenced a series of popular lectures on geography, &c., in order to lead the people to contemplate the perfections of God in the material creation, in connexion with the study of his Divine attributes in the pages of inspiration. I had also begun an explanatory and practical exposition of the Epistle to the Romans. Our examination of the people, one by one, in regular order, took place as often as other urgent duties admitted; and in no instance did we neglect to make special inquiry into their acquaintance with the scriptural way of salvation.

For some time my mind had been greatly oppressed by the consideration that our voyage was rapidly advancing towards its termination, and that, although their general deportment was so serious and pleasing,

such scanty evidence of a *decided* character had as yet been afforded of a work of Divine grace in the hearts of the prisoners. From the period of my appointment, my mind had been more or less deeply impressed by the great truth, that the conversion of the soul to God by the faith of Christ is exclusively the work of the Holy Spirit, and in our daily intercourse and prayers, I do not think that this Divine truth had ever been lost sight of. But the necessity of *special*, earnest, and believing prayer for the abundant effusion of the Spirit of all grace, was, as the voyage advanced, more deeply felt; and as individual prisoners turned to the Lord, they were implored to make the promised gift of the Holy Spirit the special subject of their supplications at the throne of grace. Thus prayer, both secret and social, with a particular reference to this subject, became more prevalent and fervent.

What an event is the conversion of a soul unto God! for the accomplishment of which his beloved Son came into the world and died, and the Holy Ghost was promised and sent. What is the planting of an earthly monarchy, when compared with the deliverance of an immortal soul from sin and death—excepting, indeed, as such a monarchy may be made subservient to the extension of the Redeemer's kingdom? What is the grand end proposed to be answered in the Divine dispensations by this voyage? Not the mere conveyance of 264 men, for their crimes, to a remote corner of the world. The great design, what-

ever subordinate ends may be secured, is unquestionably the advancement of the reign and glory of Christ, in the conversion of souls through the power of his gospel.

The people were more and more closely and earnestly dealt with in reference to their individual and personal safety in Jesus Christ. They were urged to bring their belief, their hearts, their practice, to the test of inspired Scripture; to be faithful to each other; to recollect that each is his "brother's keeper;"* that they are responsible to God for their influence upon one another; that each is bound to give himself to Christ without delay; and, without delay, labour to win to Christ all to whom he has lawful access.

The glory of God in the salvation of the soul, and its advancement in Divine knowledge and holiness, obviously became the all-absorbing concern of a great body of the people. All things else took their proper place in our consideration, and in the employment of our time. My private conversations with the impressed and inquiring became more frequent, and passing incidents were earnestly turned to the highest account.

Solemn and practical addresses on seasonable and appropriate subjects from Scripture, were delivered as frequently as strength and other engagements permitted; and the blessing of the Lord, which alone maketh rich, and with which he addeth no sorrow,

* Gen. iv. 9; Lev. xix. 17; Numb. x. 29; John iv. 29.

was not withheld from us. Blessed and praised for ever be his holy name!

Dec. 18th was the Lord's day; and a most solemn and memorable day it was to us on board the "Earl Grey." The state of the weather rendered it necessary that we should assemble for church below in the prison. Nearly the whole of the people had met of their own accord in the morning, immediately after breakfast, to read the Scriptures, and engage in social prayer for the Lord's gracious presence, and the outpouring of his Spirit upon us when assembled at church. As I entered the prison for church, I found one of the petty officers just concluding the third chapter of Malachi. They had begun their worship with singing the Morning Hymn. My mind was most agreeably impressed by this voluntary demonstration of the people's desire to worship God, to edify one another, and to seek the salvation of souls on board. The scene, as I entered the door, was truly impressive. A deep seriousness pervaded the assembly. We *prayed* the Litany; and I hope the Lord was with us, and was truly worshipped.

In the afternoon service, the captain of the second division recited, with accuracy, the whole of the Sermon on the Mount. Being called to attend to other duties, the meeting was concluded by W. B— reading to the people a section of my address to the Irish women transported to Sydney, under my care, in the year 1840. In the evening, after some remarks on

1 John iii., which had been recited in the afternoon, the people's attention was drawn to certain expressions in their communications to me, which clearly implied great *legality* of sentiment and feeling, in reference to their salvation—such as, “I have resolved to do my utmost;” “I mean to commence a new course;” “I have resolved” to do this, and to do that, which expressions imply a want of perception of the *presentness*, *freeness*, and *perfection* of the salvation of the Son of God, as set forth in the Scriptures, for example in Romans x. and John iii.—a blindness to the truth, that Jesus the Saviour is the *free* and unspeakable *gift* of the Father to guilty, lost, and helpless sinners. The subject was illustrated by reference to a debtor offered a full and free discharge from his debt. The discharge is held out to him, it is close to him; he is simply to accept of it as a gift; it is offered to him *now*, it is pressed upon his acceptance, and he is required, *without a moment's delay*, to accept of it, for the purposes for which it is given. A man is perishing of hunger: bread, without money and without price, is set before him; he is implored to receive it, to eat and live. Does he say, Well, I am determined when I get on shore, or to the colony, or am placed in other circumstances, I will most strenuously labour to obtain this bread, that I perish not? Why, it is presented to him *now*! He needs it *now*! It is a *gift*! It cannot be bought. It is the free gift of his Sovereign. And so is the salvation of the gospel. The serpent-bitten Jew in the wilderness looks, simply

looks, in faith, to the serpent lifted up on the pole, and in looking is healed and lives! The Philippian jailer, overwhelmed with guilt and fear, cries, What must I do to be saved? He is told to believe on the Lord Jesus Christ; he believes, and is saved, and immediately obtains peace and joy.

Divine worship concluded on this most interesting day with singing the hymn—

“Not all the blood of beasts
On Jewish altars slain,
Could give the guilty conscience peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away,
A sacrifice of nobler name,
And richer blood than they.”

On the day following, I received information of another man being under deep concern about his best interests, but my numerous and urgent duties not permitting me to converse with him myself, I could only appoint W. B— to do so in the mean time: and it was a great relief to my mind that the Lord had been graciously pleased to provide and qualify a man whom I could employ in such sacred work, and in whose spiritual discernment, judgment, and integrity, I could place such entire confidence. The peculiarities of individual cases afforded subject of *general* instruction, calculated, under the Divine blessing, to benefit all the people, as well as the persons more immediately in view. But whatever might be those peculiarities, we never ceased to keep before the

minds of all, the scriptural answer to that all-engrossing question, "*How can God be just in justifying the ungodly who believe in Jesus?*" Their responsibility for the exercise of their will and affections is urged upon them ; and the iniquity, folly, and danger of delaying, for an instant, their grateful and joyous reception of Christ for all the ends for which he is given, is so unceasingly pressed upon them, that they cannot escape from the thought that either they have *received* the Son of God, or are *rejecting* him every hour ; that they are voluntarily *yielding* to the Holy Spirit's persuasive dealings with them, or are *resisting* him, and most wickedly putting him away from them.

CHAPTER V.

More earnest prayer for the promised gift of the Holy Spirit—Hospital patients, J. H., W. C., T. G., and John Walker—Written statements from James B., Robert T., R. B—k.

NOTWITHSTANDING that we had now great cause of gratitude and praise to the God of all grace for his infinite mercy vouchsafed to so many of the prisoners, through the knowledge of his Son Jesus Christ, and were daily sent to his footstool to adore him for the manifestations of his love and pardoning mercy to one prisoner after another; and although nearly the whole of the people seemed more or less under Divine influence, and concerned for their best interests; yet, the consideration that so many still afforded no decided evidence of being "brought to themselves," and of turning their heart and feet towards their Father's house, tended to fill the mind with deep anxiety, to excite to more earnest, wrestling prayer for the further outpouring of the Holy Spirit, and to call forth still greater efforts to instruct them in the Holy Scriptures, and to urge upon their consciences their responsibility and spiritual danger.

On Tuesday, December 20th, at two o'clock in the afternoon, the people were assembled below for exa-

mination on their possession of *saving knowledge*. Before our catechetical exercises commenced, we were incidentally led to address the whole of the prisoners on Christianity viewed under *the aspect it wears to convicts*, and to impress upon them not only that all they have to comfort and sustain them in their sufferings, during the remainder of their life, and in the hour of death, is to be found in the divine system of Christianity; but that it tends to make all who are brought under its sanctifying power, kind and faithful friends to them. Men of the world *may* treat them harshly, and at this they must not be surprised, but submit without even "answering again;" but real Christians will ever, when acting in character, deal with them truly and tenderly, and will seek to promote their truest happiness. They were solemnly cautioned against professing Christianity hypocritically, or merely for the sake of worldly advantage. We learn, indeed, from the Scriptures, the immense advantages which, even in this life, are infallibly secured to all who, in very deed, are vitally united by faith to Jesus Christ; because "godliness is profitable unto *all* things, having the promise of the life that now is," as well as "of that which is to come."* But it is the Lord *himself* we are urged to choose as our present and eternal inheritance; while we are faithfully reminded, that if any man will live godly in Christ Jesus, he shall suffer persecution; and that

* 1 Tim. iv. 8.

it is through much tribulation that Christians are to enter the kingdom of God.

Our catechetical examinations became more and more interesting—tended greatly to increase my acquaintance with the spiritual wants, as well as the attainments, of the people; and enabled them to make a more just estimate of themselves. These examinations seemed not only deeply to excite the interest of the people, but to afford them more distinct and available knowledge than mere lectures and addresses.

My hospital, at this time, presented a most interesting appearance. Each of its six sleeping-berths was occupied by a patient from the prisoners. In one berth lay a most unhappy young man, named J— H—, who was a source of great vexation to me during the last two-thirds of the voyage. He was excessively ignorant; of a most wayward disposition; indolent in the extreme; irregular in his habits; and ever ready to break through established regulations. At length, his depravity having assumed a most unhappy and threatening aspect, he became a proper subject for hospital care and watchfulness,—he had resolved to destroy his life by starvation.

I often reasoned kindly and solemnly with this man, with the hope of bringing him to a right state of mind; and the most intelligent of the prisoners, who had some influence over him, often exerted themselves to bring him to think and act aright; but

all in vain. To speak to him seemed speaking to the air. His mind was fortified against all the arguments of reason, and all the declarations, threatenings, and promises of Divine revelation;—and his conscience seemed lulled into the sleep of death! He had been brought up amongst a people who had filled his mind with prejudices against the Word of God. For the one and only object of Divine worship and adoration, the great JEHOVAH, he had been taught to substitute myriads of created beings, saints and angels, who themselves were called into existence to give glory to God, not to rob him of his due; and who have no power to deliver, even if they could hear his idolatrous cry. For the absolution of his sins, he had been directed to look to sinful and fallible creatures, who can neither absolve themselves nor the unhappy beings whom they delude; and who, by their daring presumption, only augment the fearful amount of their guilt, while they consign to perdition the souls whom they deceive. The thought of a simple, direct, and believing application to the Lord Jesus Christ, the Divine and only High Priest of the one true Church, for pardon, peace, and acceptance with God, was wholly alien to his misled and benighted mind. “The kingdom of God,” which “is not meat and drink, but righteousness, peace, and joy in the Holy Ghost,” he seemed to have been *religiously* instructed *devoutly* to oppose! (Rom. xiv. 17.) In a word, he was in the trammels of a system which is diametrically opposed to the revealed will of the Lord Jesus

Christ, the Great Head of the Church; a system which substitutes the doctrines, ordinances, and commandments of men for those of God; and which tends ignominiously to prostrate the human mind, to destroy the bonds of social confidence, and to engender all that is oppressive, cruel, and revolting; a system which is inimical to the best interests of society, to the prosperity of any country, to the security of any government, and to the stability of any earthly empire; which originated in darkness, tends to darkness, loves darkness, and hates that "True Light" before which it cannot stand; a system, from the entanglements of which it is the purest benevolence to afford deliverance.

Let the people of God, in fervent prayer and devout adherence to inspired truth, watch against the wiles of Satan, the father of lies, as he has been stealthily, and now more openly, manifesting himself amongst us as an angel of light, spreading his net with consummate art, to entrap the unstable of every class, particularly those persons whose pride and vanity, whose feelings and imaginations, render them peculiarly liable to be taken in his toils, and as peculiarly fit to become his instruments in the fearful work of entangling souls, and ensuring their everlasting perdition.

Here is the consolation of the saints: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."* And the "man of sin," that "wicked one," the whole "mystery

* Isa. lix. 19.

of iniquity," "shall the Lord consume with the Spirit of his mouth, and shall destroy with the brightness of his coming."*

How different the character, condition, and hopes of the remaining five men, who, at this time, occupied the other berths, in my hospital, to those of poor J. H.; whom we could only pity and pray for, while we used every means to impart good both to his body and his soul; and whose life was prolonged till we reached the colony, by his food being so conveyed over his tongue that he was compelled to receive it.

One berth was occupied by *George Day*, to whom we have already made the most gratifying reference. He always appeared humble, contented, and resigned; grateful to God for the abundance of his mercies; frequently engaged in praying, reading, or listening to his Bible; and ever happy in the faith of Jesus Christ his Lord.

In a second berth lay W. B—tt, who was recovering from a dangerous attack of inflammation: his mind had been gradually enlightened by Divine truth; he always seemed remarkably contented, and experienced much spiritual joy and peace.

A third bed was occupied by a lad named W—C—, about nineteen years of age; who had lain for a considerable time apparently at the gates of death, and whose recovery was very remarkable. Although he was one of those who did not know their letters when they embarked; and though he was cut off from

* 2 Thess. ii. 3, 7, 8-17; 1 Tim. iv.; Rev. xvii., xviii.

his school and his book by sickness, for a considerable portion of the voyage; he was able, long before it terminated, to read the New Testament with fluency. The zeal of this youth was quite extraordinary. The book seemed never out of his hand. I have often been amused and gratified, on entering the hospital at night: W. C. was sure to wake up at the light of my lantern, and quietly slipping his New Testament from under his pillow, he did not close it till the light was withdrawn.

His disposition was meek and amiable. He seemed to have been divinely taught the deceitfulness of his own heart, and to have been drawn by the cords of love to the feet of Jesus, there to confess his iniquities, and obtain the forgiveness and peace which his atoning blood alone can give. His conduct was marked by childlike simplicity, and uniform consistency, while he remained under my authority and observation.

A fourth berth was occupied by T— G—, a man who had been of considerable use to me as a teacher, and who, from his sedate appearance, his manly carriage, good sense, and habitually excellent behaviour, had obtained considerable influence amongst his fellow-prisoners. In a short note which he wrote to me some time before the debarkation took place, he says:—

“I was born at Ch—n, a small village in Warwickshire; of honest, kind, and godly parents, who did all in their power to bring me up to love and to fear the Lord, and gave me a very good education, in

teaching me to read the Bible with ease and comfort to myself, and to the approbation of those who heard me; a circumstance which, in the early part of my life, seemed to yield them great comfort. But it pleased the Lord to deprive me, by death, of both my parents when I was yet young: and thus was I left without an earthly friend! But the Lord was a friend to me, and I was very well respected by all the good people in the village. On the Lord's day I always attended Divine worship, and was induced to join the choir, and play the clarionet.* I continued to be respected by the good and pious people in the parish for several years; when I thought proper to enter into the marriage state. But my respectability did not continue, for during the last six or seven years I have led a very wicked course of life, which began by my joining a band of musicians; a step which brought great disgrace upon my character; and I became so fond of music, that I was always at some club-feast or election: some wake or fair; or was at some public-house, playing at a ball or dance; by which conduct I greatly degraded myself. Instead of being at my work as I used to be, I was never

* I would remind Christians of the impropriety of employing unconverted men and women to assist in conducting the music with which the church essays to worship God; a practice most unscriptural and unapostolic, converting immortal and accountable beings (often the *dissipated* and *licentious*), into mere musical instruments to be used in Divine worship. Bring them to Jesus, let his spiritual reign be set up in their souls, and then, with the whole body of true worshippers, they will sing the song of salvation and praise, with a cheerful voice, and a sanctified heart. 1 Cor. xiv. 15.

found there when I was wanted, and by so acting I lost all my business; and this proved fatal to me; for I soon found that I could not get work to do, and speedily I had no food in my house to support life; and ere long, by this wicked course, I was led to steal, and soon found myself in the county gaol; to which, for my first offence, I was sentenced for six months.

“When I obtained my liberty, my circumstances were not improved, for the people saw no reformation in me. I could scarcely find any work to do, and was soon led again to break the laws of my country; and for this I received sentence of transportation for seven years;—a sentence which took some effect upon my mind: but when I came to the hulk and saw so much wickedness, my heart became more hardened; for I thought if other people live in sin, I may live so too. But when I came on board the ‘Earl Grey,’ under your kind instruction, and heard the gospel sounded in my ears, I began to see and feel myself a sinner, and that I needed a Saviour to pardon my sins, and to give peace and comfort to my guilty soul: and I have great reason to thank God that I was placed under your care; for it was by your prayers and reading the Holy Scriptures, that I was brought to a knowledge of that Saviour who is able to make us wise unto salvation.”

This brief history is full of instruction:—

1. It warns Christian parents not to be *satisfied* with any improvement in their children that falls

short of *conversion to God*: nothing short of this, and of the power of the Holy Spirit, can keep them from falling into sin.

2. It is calculated to impress the minds of magistrates with the awful responsibility which attaches to their office; and calls upon them seriously to consider the probable effects of imprisonment upon the character and future prospects of those who are brought before them, those especially who are accused of some petty offence—their first, or second, it may be; committed, too, perhaps (however *unjustifiably*), through the pressure of starvation. The question should be, not merely what does the law require; but what will it admit of,* as calculated to recover the offender, and promote the best interests of society? If the man's history be duly inquired into and considered; if he be judiciously and kindly reprimanded and advised, a faithful subject may be preserved to the Queen, and a useful member to the community.

If, on the other hand, the magistrate send the transgressor to *prison*, an *immortal being* may be *ruined for ever*! The prison may be to him the charnel-house of souls! The bolting of the prison door may be, in the relation of moral cause and effect, the barring upon him for ever of the iron gates of hell! He is stripped of nearly all he most values as an Englishman. He feels he has lost the respect of his friends and neighbours, and of mankind, and

* If the law of the land should not in every instance admit of the offender being wisely dealt with, our legislators are called to amend the law, and, with paternal wisdom, direct its administration.

therefore loses all respect for himself. When freed from imprisonment, he is not freed from infamy, scorn, and self-contempt. The means of providing for his wife and family are gone; and being a stranger to Christianity, he is criminally induced again to steal; and the result is, that awfully destructive punishment of transportation—a punishment which tends, in ordinary circumstances, and especially if the transgressor be a woman, to the eternal loss of the soul!

3. This case further shews us the importance of providing prisoners with suitable employment, when restored to freedom, until they can obtain work for themselves.

Lastly: the history of T. G. warns all to beware of forsaking or neglecting the duties of their proper calling; of associating with bad companions, or indulging in evil habits, which lead to penury, to crime, and to transportation, a punishment the terribleness of which cannot be told.

John Walker, a man who always appeared deeply affected and depressed by the disgrace he had brought upon himself, was the remaining prisoner who occupied the hospital at the time to which I refer. He had served for many years in the army, and belonged to a regiment of cavalry, in which he rose to the rank of troop-sergeant. He was in the battle of Waterloo, served for some time in India, and was engaged in the last Burmese war. Although he was only fifty-six years of age he had a much older appearance; and

his constitution had evidently suffered much from hard service and tropical climates. His tall figure (about six feet three inches high) and his military gait tended to arrest attention, and he became a special object of observation, by invariably taking up his position at church close to the after-side of the mainmast, against which he leaned, preferring to stand during the whole time of Divine worship; and being very deaf, he kept his hand behind his ear so as to aid his hearing. Among the prisoners on the quarter-deck he was, therefore, a prominent figure; and to all that was read or spoken he seemed to listen with an unrelaxed and devouring attention.

He occasionally suffered from derangement of the digestive system during the voyage, and on Dec. 1st was entered on the sick list and received into the hospital. It was then he came more immediately under my close and daily observation; and no language of mine can describe the interesting state of his mind, or the satisfaction and delight with which I watched his progress in Divine knowledge and grace. He knew not the way of salvation when he embarked in the "Earl Grey," and possessed no sound and salutary knowledge of himself. He stated to me that pride and ambition had been the ruling passions of his life. His heart had been set on nothing but rising in the army, and securing approbation and applause as a soldier. I had such respect for his feelings, that I could never so remind him of his degradation as a convict, as to inquire into the circumstances

which led to it. The immediate cause of his transportation was, if I mistake not, some act of petty larceny. No conduct could be more circumspect and manly than his uniformly was on board the transport. And now that his heavenly Father had, in a double stroke, laid upon him his chastening hand, and was leading him by his Word and Spirit to see his true character as a guilty, depraved, and helpless sinner, and to perceive the beauty and excellency of Christ, who suffered and died upon the accursed tree as a sacrifice for the sins of men—I do not think I ever witnessed such a beautiful mixture of humility and self-abasement, with believing confidence, gratitude, and peace, and entire resignation to the Divine will, as appeared in this worn and outcast soldier. It was an unspeakable pleasure to all around him to shew him kindness and attention, and his deep and grateful sense of every kind service was at once gratifying to his attendants and illustrative of his Christian character. Although it was very difficult to converse with him, on account of his deafness, it was always most delightful to do so. No heart could remain unmoved under the contemplation of this old and *once* proud warrior, now exhibiting the spirit of a little child; looking to Jesus, as at once his fortress and refuge, and the Almighty Captain of his salvation,—the large tears involuntarily stealing down his weather-beaten cheeks, while he spoke of his blessed Saviour's love and sympathy, and magnified the riches of his grace. He marvelled at the movement of the wheels of holy

Providence, placing him in the "Earl Grey," to hear that blessed gospel which the Spirit of all grace had made effectual to the saving of his soul, although he had so long despised and neglected it. Of this exhausted and emaciated sufferer it could be truly affirmed, that "*the joy of the Lord was his strength.*"

On arrival at Hobart he was sent to the Colonial Hospital, where, under the tender and watchful care of the Christian medical officer formerly alluded to, he died, in the continued enjoyment of that peace which the atoning blood of Christ can alone impart.

From this time my hospital was never without two or three men, or more, who, taking the places of those now alluded to, appeared to derive their chief happiness from the enjoyment of God, in his Word, and in prayer and other spiritual exercises. Never, in any ship, did I enter daily my hospital with such peculiar and happy feelings; I ever felt I was ministering to members of the household of faith, plucked by the Eternal Spirit as brands out of the fire; and constituted monuments of mercy, that all who hear of such manifestations of Divine grace might be rescued from the sin and danger of unbelief and despair, and throw themselves on the mercy of God in Christ, the Divine Head of the better covenant.*

A notice of each of the prisoners on board the "Earl Grey," who were apparently brought back unto God by the faith of his gospel, could not fail to interest all who feel the value of the soul and a con-

* 2 Sam. xxiii. 5; Psalm lxxxix.

cern for the glory of Christ: but my unceasing and anxious labours did not afford me time to make memoranda of all the cases of reformation which presented themselves; and even from those I possess, the limits of this narrative do not allow me to select many more.

To one young man named James B—, I must allude, whose entire life, from his boyhood till he came on board the “Earl Grey,” seems to have been filled up with vice and crime.

In a written communication to me, this young man gives the following account of himself:—

“I am a native of S—, near Huddersfield, and was born in 1819. I am a weaver by trade. My mother was a very pious woman, and took delight in bringing me up in the knowledge and love of God. On the contrary, my father was a very great drunkard and a very wicked man, and more is the pity. My mother died in 1832. Up to that time I was brought up under the rod; after this my father got worse and worse. Myself and a younger brother were the main support of the family. My father used to spend part of our earnings, and caused us to go short of food; it used to grieve me, and I got so hardened that I thought I would not work any more, and I used to go gambling, and began to steal apples, and from that to fowls. After that I thought it was time to give up such wicked ways, and that I would go to my married brother, and see if he would let me live with him. He received me kindly, and got me a job of weaving;

but after a considerable time my father fetched me home again. I had not been there long before I fell into my old thievish tricks, and got more wicked than ever ; so I went to one of my acquaintances, and we agreed to rob a public-house. We got away without suspicion : but after that I never went to bed without conscience telling me I had done wrong ; every foot-step I heard, for months, I thought was the constables after me. At this time I was about sixteen years of age. Well, I thought if I could only once more make myself safe, I would give up such ways ; so I went to my brother's, worked very hard, and earned a great deal of money : but I took to going to public-houses and spending my money at cards, till trade failed, then I came to be in want of what I had spent at cards. I then got acquainted with bad company, and started off on my old thievish ways, and became worse and worse. . . . The robberies I have committed are so numerous, that I scarce can describe them all.

“ Now, all the time I was carrying on these wicked and notorious deeds, I never once thought that I had a soul to be saved. I waited twenty weeks at York Castle for trial, and used to go to prayers once a day, but was so very wicked I could scarce tell one word after being at chapel. Till the time that I came on board the ‘ Earl Grey,’ I was one of the most wicked and thievish men in existence. After I came under instruction I began to reflect on my past life ; sometimes I would go into my berth, and cry to the Lord to forgive my sins ; at other times I would go

among the wicked prisoners like myself. I continued in that state, first thinking on my soul, and then on my sinful desires, up to the day that you gave out Isaiah liii. to be committed to memory. I was called on to repeat it on the quarter-deck. I was struck with trembling and shame after I came down into my berth and reflected on it, and I thought if so little a matter as repeating a chapter terrifies me, what would be my state if the Lord called on me to give an account of my sins? I then began to pray to God to forgive me my sins; and I prayed till I found, by God's help, that I could leave off all evil ways and shun bad companions.

"I went on in this way till the Lord sent the first warning to us;* and then I found that nothing else would do, but to seek salvation through faith in Jesus Christ, seeing he is the only Name under heaven whereby men can be saved. After reading the 'Explanation of the Lord's Prayer,'† I understood what to pray for, and I never knew the meaning of it before. . . .

"I have already experienced the difference between my former and my present state, for I find pleasure in reading the Word of God, and attending to the promises set before me, and the encouragement to come to Christ, the bread of life, and obtain that bread without money and without price. In concluding, I beg leave to give you my thanks for shewing me that

* The thunder-storm, November 2nd.

† Published by the Religious Tract Society, Paternoster-row.

there is forgiveness for the vilest of sinners through Jesus, according to God's holy Word.

(Signed) "JAMES B—."

This youth is one of the few I have ever found amongst prisoners who received Christian instruction in a Sabbath-school. Although he appeared to have resisted and forgotten that instruction, many fervent prayers had doubtless been offered for him by his teachers, which were now answered, as well as those of his pious mother.

Our next notice is of a man named Robert T—, aged *thirty-seven* years. Although he had passed through many vicissitudes, he appears to have maintained a respectable character up to a late period of his life; but after living happily for several years in the marriage state, he was brought into contact with people addicted to intemperance, by whose example he was much injured; and the work of moral devastation appears to have been completed, by his entering the service of a master who gave his servants too liberal allowance of strong drink. It was while in a state of partial intoxication that Robert T— agreed with some of his wicked associates to engage in a larcenous transaction, which brought him to prison, to conviction, and to banishment. He says,—“I thank the Lord I took care of my family, so as to have my children instructed, as it was my *duty* to do. My dear wife has, I believe, become a Christian since I was separated from her. And I thank God that he

hath so ordered it that I should sail in the 'Earl Grey,' for I can truly say I have learned more during the three months I have been favoured with kind instruction through you, than I learned in all my life before; for I have not only learned to read better, but to love my Bible, and to put my trust in that dear Saviour whom it makes known to us poor sinful men. I hope never to forget the solemn warnings we have had both from fire and water, and also from the death of my fellow-men. I shall have cause to bless God for ever that I have heard the gospel from your lips. Once I thought that my outward good conduct was enough; but I trust I have learned that I cannot be saved without true repentance and faith in the Lord Jesus Christ. (Signed) "ROBERT T—."

This man was one of my most valuable petty-officers. To a staid gait and gentle manners, he added a most quiet and amiable disposition. Amongst those around him he exerted considerable moral influence, being admirably fitted to perform the office of peacemaker, and possessing unquestionable soundness of judgment, and the power of calm and patient inquiry; he was appointed a member of my "*Court of Investigation*,"* in which capacity he always did his duty to my entire satisfaction, as well as that of all the people. He exhibited in a remarkable degree the meekness and gentleness of Christ, united with great firmness in the performance of his duty.

* Part ii., chap. xiv.

To the Christian philanthropist and the magistrate, the following short history of one of my men, written by himself, will suggest some important and practical thoughts :—

. . . . “ It pleased the Lord to bring my parents to the knowledge of himself when I was about five years old. When six, I was sent to a Sabbath-school. In 1819, the Lord visited the school I then attended with a revival of religion ; and, I thank God, I trust I then felt, in some degree, its influence. After being a scholar about six years, I was made a teacher, and remained in that capacity many years.

. . . “ With grief I must now state how I forsook the living Fountain.

“ First I began to neglect *secret prayer*, and very soon after to neglect also other means of grace ; and last of all, *I gave up the perusal of my Bible*. Then came trouble upon trouble ; and I, trusting to my own strength, alas ! alas ! fell ; and great was my fall.

“ My trade became very bad, and I became entangled in many difficulties ; and instead of returning to CHRIST, alas ! I took to the use of intoxicating liquors. To attempt to describe my feelings at times, when returning home to my dear children, is out of the question ; it is impossible. May the Lord pardon all my past sins ! Oh, how thankful ought I to be that he did not then cut me off !

“ During the end of 1840, and beginning of 1841, I was entirely out of employment. What I and my

dear children suffered that winter, the Lord and we only know! I was willing to work at any kind of employment, but could not get a job. I applied to a certain gentleman, who gave me some labouring work to perform. I received one shilling a-day for twelve hours' daily labour for the space of six weeks, and then I received sixpence in addition to my wages. I worked for this gentleman till the 24th of July, when I asked him to raise my wages, and he told me he could not, as he knew I would leave him so soon as my trade mended. At this I was very much distressed, as I desired to maintain my dear family without burdening my father and mother. That night I went to rest, but my spirit was broken. I knew not what steps to take. The devil began to tempt me most dreadfully; and I having forsaken Christ, fell, and committed the crime for which I am now most justly suffering. On July 28th, I committed a robbery, was made a prisoner for the first time in my life, and committed for trial.

"I was tried, sentenced to ten years' banishment; sent back to York Castle for a short time, then removed to the 'Warrior' hulk, Woolwich, where I remained about ten months; and then, thank God! was, in his good providence, put on board the 'Earl Grey.'

"The Lord has here met with me in mercy: and I shall have cause to bless him through all eternity for placing me under your care. Through your prayers and the gospel proclaimed by you, my mind

was drawn to look again to a crucified Saviour, and to grieve that by my sins I have pierced him afresh.

“To Jesus I am now humbly looking for a full salvation. My only plea before God is,—my Saviour died to save the chief of sinners! Oh, may my future days be all devoted to his service! The Lord has often been very merciful unto me, in saving me from death. My trade being a grinder, and our stones running at a great speed, if one break, and the man is not killed, it is considered wonderful. With me *five* stones have broken, and I still live! What a mercy!

“That dreadful thunder-storm, which, by God’s permission, visited us on the night of the 2nd of November, has, I trust, had also the effect of awakening my soul to prayer and self-searching before the Lord. Blessed be his name for overruling all these things for my soul’s good!

“Now I conclude the poor account of the life of a wretched sinner, whose only hope of present and everlasting peace and joy is in the *finished salvation* of Jesus Christ. May he be still more and more precious to your soul and mine, is the humble prayer of

(Signed) “R. R—K.”

This narrative forcibly reminds individual Christians and Christian Churches of the duty they owe to their professing brethren when reduced, by whatever cause, to poverty, or when they appear to backslide from the Lord, either in heart or conduct.

CHAPTER VI.

All Christians required to promote the knowledge of Christ—Reformed prisoners employed on this principle—Prayer and zealous labour to be conjoined—Death of Edward Marlow—Christmas-day—The author receives a poisoned wound—More are impressed—Letters of J. W—n, T. C—y, and John M'D.

It has long appeared to me that, in addition to an admirable efficiency, there is a most striking sublimity in the very simplicity of the means appointed by the Great Head of the Church, for the sacred purpose of diffusing throughout the world the knowledge of his truth, and establishing his spiritual reign in the hearts of men. To no part of the economy of grace has this remark more obvious reference, than to the obligation laid upon every believer, legitimately to use his influence to the utmost in making known that "glorious gospel of the blessed God," which, through grace, he has received for his own personal salvation. It is written, Rev. xxii. 17, "And let him that heareth say, Come." These words constitute it both the privilege and duty of every individual who has heard the joyful sound of salvation through faith in Christ, to commend to his fellow-sinners the Divine Refuge to which he hath fled, saying unto them, by example and conversation, by the fervent prayer of faith and love, and by tender and judicious entreaty, "We are

journeying to the place"—the heavenly Canaan, "of which the Lord hath said, I will give it you. Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel."* It was thus that the first disciples acted, of whom we read in John i. They tell each other of the Divine Saviour they had found, and bring one another to hear from his lips the words of eternal life. It was thus that the woman of Samaria acted on experiencing the Divine power of the Messiah's words; she instantly went and called her townsmen, saying, "Come, see a man who told me all things that ever I did; is not this the Christ? And many of the Samaritans of that city believed in him for the saying of the woman."† It was thus that the members of the Christian church at Jerusalem acted, when driven by persecution from that city; "they that were scattered abroad went everywhere preaching the word."‡ And thus it is that every true Christian approves himself as *salt* appointed by God to preserve from moral corruption and death all that come under his holy influence. No encouragement, however, is given to private Christians to interfere with the office and *peculiar* duties of the scripturally-appointed minister,§ or to neglect the proper duties of their respective stations in the church or in the world. The faithful minister of Christ will rejoice to find in every one who is rescued through his ministry from the bond-

* Numbers x. 29. † John iv. 28-39. ‡ Acts viii. 1, 4.
§ 1 Tim. iii.; Titus i.; Acts xx. 17, 28.

age of sin, a wise, praying, humble, and efficient help; and the multiplication of such *helps* will he regard as the most satisfactory evidence of the success vouchsafed by the Great Head of the Church to his ministerial labours.

Although the serious attention of the great body of the people had been for some time arrested by the facts and doctrines of the Bible, and although so many had given scriptural evidence that they had received Christ, and taken up their cross; nevertheless, daily close examination proved that there still prevailed amongst us a deplorable amount of ignorance of the sacred writings, and want of a clear perception of the plan of redemption. The nature and multiplicity of my duties not permitting me to labour for the spiritual interests of the prisoners to the extent I desired, and which their circumstances required, I felt myself called upon to turn to the highest possible account the agency of those prisoners who seemed to have received the truth in the love of it, and to be fitted by spiritual gifts and graces for dealing solemnly, faithfully, and prudently with the understandings and consciences of their fellow-prisoners.

Accordingly, the most intelligent, spiritual, and prudent of the people, particularly of the petty officers and schoolmasters, were spoken to on this interesting and momentous matter, and one of them was appointed to every one or two messes, the members of which he engaged to consider the objects of his spe-

cial care, with a view to the instruction of each in the things belonging to his present and everlasting peace. Thus the prison, to adopt the language of Dr Chalmers, was *localised*, and not one of my people left without a spiritual instructor, who charged his own conscience with the furtherance of their best and highest interests. In communication with these spiritual monitors was my efficient "help," W. B., who was in daily and constant correspondence with me. This arrangement was made Dec. 21st, on which day, in addition to our usual morning and evening meeting, we, to the great satisfaction of the prisoners, set apart an hour for spiritual exercises, from one to two o'clock, P.M.; and this practice the people, *of their own accord*, and with great apparent seriousness and the most pleasing outward decorum, kept up to the termination of the voyage.

On the day following the schoolmasters were assembled and solemnly addressed with reference to the spiritual state of their pupils, and were urged to take the utmost pains to instruct them in the fundamental facts and doctrines of the Bible; and the pious amongst the prisoners manifested a desire to meet together, to lift up their hearts in prayer for the outpouring of the Holy Spirit upon themselves and their fellow-sufferers: especially on such as were yet under the influence of the powers of darkness.

Dec. 22nd,* we had further evidence of several being deeply impressed.

* In the remainder of my narrative, circumstances induce me to quote occasionally from my rough journal, and to give dates.

A few, who caused me painful apprehension, were solemnly and faithfully addressed as to their ignorance, folly, and danger; and means were adopted for more efficiently advancing the education of such as had made the least progress.

In the Acts of the Apostles,* we read of "*certain lewd fellows of the baser sort*," who hindered the work of the Lord even under the ministry of the inspired Apostles. Among the prisoners in the "Earl Grey" there were one or two, to whose understandings and consciences a very faithful and strong appeal was made from the text now quoted, and I trust, through the blessing from on high, not without good effect.

Dec. 23rd, besides our usual devotional exercises and examinations, the whole of the people were engaged for a considerable time in the evening, in the reading of the Scriptures, and in special prayer and praise. Our supplications had particular reference to *the promised influences of the Holy Spirit*. Those who knew the Lord were again earnestly exhorted to work while it is *day* for the benefit of immortal souls.

It was the practice of the Apostle of the Gentiles to teach not only "publicly," but also "from house to house." The *spirit* of this apostolic practice admitted of introduction even into the internal economy of a transport. We could not, indeed, teach "from house to house," but from *mess to mess*, and from *berth to berth*, we could; and those who seemed most earnestly and devoutly concerned for the instruction

* Chap. xvii., verse 5.

and salvation of the people, were exhorted to be most fervent in prayer, and strenuous and prudent in their labours; to converse quietly, unostentatiously, and in the spirit of fervent and believing prayer, with every member of the several messes assigned to their special care, so that there should not remain one man to whom the Divine plan of our redemption had not been explained, and upon whom the reception of Christ had not been closely and faithfully urged with reference to his immediate and eternal salvation.

Dec. 24th was a solemn and impressive day. About half-past one, P.M., all those who seemed to have embraced the gospel, or who were inquiring after salvation, assembled in the prison, to unite in earnest prayer for the still more abundant effusion of the Holy Spirit upon us all; and for the conversion to God of our fellow-sinners around us. I addressed them from Malachi iii. 16, 17; Matt. xxi. 22; and Rev. xxi. 17; with special application to our present circumstances. The Lord, I trust, was graciously present with us.

But, alas! every scene under the sun is chequered. Edward Marlow, who served long as a soldier, and passed many years in India, is suddenly seized with a disease, most obscure as to its character, and which bids defiance to all remedies. His hours are evidently numbered, and his mind remains enveloped in thick darkness. The most anxious and prayerful effort is made to exhibit to him, in the simplest and most encouraging form, that truth, the reception of which

is essential to his salvation. But he tries to cloak himself under excuses, alleging that he is "*not learned.*" It is attempted to fix two ideas in his mind: first, "*I am a guilty sinner;*" second, "*Jesus is an all-sufficient and willing Saviour!*" Oh, how fearful is the condition of that person who *delays* to take refuge in Christ! How awfully dark is this poor man's mind! How successful are the efforts of Satan on an unenlightened and deceitful heart, averse to the holiness of Divine truth! how long may people sit under the most affectionate and urgent calls of the gospel, and manage effectually to exclude every ray of its saving light from their benighted souls! At every turn we are reminded of the necessity of the omnipotent persuasion of the Eternal Spirit, without which, every soul of man must perish in the wilful and most sinful rejection of Christ, the unspeakable gift of the Father's love. Oh! that men would take heed how they treat the strivings of the Holy Ghost!

Poor Marlow tells me he was often affected, even to distress, by what he heard from the Scriptures since he came on board; that sometimes he was under the deepest convictions and compunctions, but always managed, after much struggling, "*to get rid of serious thoughts and not to come to Christ.*" I continue to deal gently and truly with him; and, together with faithful and scriptural views of himself, set before him the clearest, most simple and encouraging views of Christ Jesus and his work. The poor afflicted man seems to *try* to look unto Jesus, and sometimes

he seems to pray. He says he has been "a very wicked liver," and professes a *desire* to trust in the Saviour. Oh, how the dread of death distracts the mind, and gives not even one *calm* moment to perceive, understand, and believe the gospel! Is not the work of dying, work *enough* for any hour? Should anything be left to the hour of death, but *just to die*? Should *believing, regeneration, repentance, justification, sanctification, and giving evidence of our faith by the fruits of righteousness*, be all left to one brief, one agitated, one distracted hour? Oh, the folly, the perversity, the wickedness of men; how incomprehensible! Salvation brought to our very door,—free, complete, most suitable,—is rejected till the last moment of life, when the soul fears to put forth her hand, and lay hold upon it (though still in mercy urged of God to grasp it), and so perishes in criminal unbelief!

Life is fast ebbing; the eternal world opens on his view; the dying man "*thinks he can trust in Christ for forgiveness.*" He "*thinks*" he can; he *only* thinks he can, and has scarcely power to think, at least with calmness. The state of his heart, his real treatment of the Saviour, is known only to Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid." We have no satisfactory scriptural evidence that he, by faith, laid hold on Christ; that he received the Holy Ghost, and was renewed in the spirit of his mind; and, therefore, we have no satisfactory and scriptural

proof that he was a partaker of the great salvation proclaimed in the gospel. We cannot take a step beyond scriptural evidence; but this we know, "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."* And again, "Except a man be born again, he cannot see the kingdom of God."† And, "the tree is known by its fruit."‡ This poor man's death was traced to the physical effects of a wicked and licentious life. His case warns us to beware of indulging in any sin, and to *delay not for a moment* our believing, obedient, and thankful acceptance of Christ and of the Holy Spirit.

Dec. 25th (Christmas-day) was the Lord's-day: our religious exercises were all marked by solemnity. Indeed, a becoming seriousness has uniformly characterised the men when assembled at *church*, and they have always made good use of their prayer-books, and generally, if not unanimously, joined in the responses. A hymn was composed by one of the prisoners, to be sung on this day; which, though it makes no pretensions as to poetry, is interesting as the song of praise of a poor convict:—

A CHRISTMAS HYMN.

Awake, awake! this is the morn
On which the Lord of life was born;
Now banish slumber from your eyes,
To join the triumph of the skies.

* John iii. 36.

† John iii. 3.

‡ Matt. xii. 33: Rev. xxi. 27.

What charming news the angels bring—
That Christ, our Prophet and our King,
Was born to save our souls from death:
Oh, blest for ever be his birth !

When Christ in human flesh appear'd,
What heavenly music then was heard !
The valleys echoed with the sound,
And heavenly glory shone around.

All glory be to God on high,
Proclaim the seraphs through the sky ;
Goodwill to men and peace on earth,
The angels sung at Jesus' birth.

Considerable portions of Scripture were recited by the prisoners in the afternoon. The soldiers were much struck with the accuracy with which a young man, who had deserted from the army, and who did not know his letters when he embarked, recited the Parable of the Ten Virgins. He now reads the New Testament well. The whole of the Sermon on the Mount was also recited by three prisoners. Some time before the hour appointed for church, all the people assembled, of their own free will, for prayer and reading the Scriptures ; and in the afternoon they voluntarily continued together for a while, and listened to W— B—, reading M'Ewen on the *Types*.

Conversed privately with E—d J—n, a lad aged eighteen years. He decidedly appears to have received that knowledge which no man can impart to his brother ; and with his simple, child-like spirit I was much pleased. He is a remarkably interesting youth, and of very pleasing manners. Like many of his unhappy companions, he appears to be most

completely out of his place in a transport. He states that he is the son of pious parents, and that his mother is still living. Conversed also with a man named A— A—, whose heart, I trust, Divine grace has changed. He has the appearance of a respectable country farmer. I was greatly pleased with his manners, and gratified by his spirit and conversation.

In the evening the people are addressed on Marlow's death, which took place this morning, and they appear deeply impressed. They are again forcibly shewn that the whole human race resolves itself into two classes—believers and unbelievers: the people of God by faith in Christ Jesus, and the children of the wicked one who live in sin in opposition to the Divine will; and they are faithfully and affectionately urged to make their choice. A choice they *are making*, but they are entreated to make *that* choice which accords with the dictates of true wisdom, and which will receive the approbation of all eternity!

A desire to ascertain the cause of poor Marlow's death induced me to get up at daylight, which was soon after three o'clock (being the southern midsummer, Dec. 26th), for the purpose of performing a *post mortem* inspection. This duty I attempted to execute in most unfavourable circumstances, and, just as I discovered that the disease was one over which medicine could have no control, I inflicted a punctured, and, as I had reason to apprehend, a poisoned, wound on my finger. A fire was lighted

as speedily as possible, the wound thoroughly cauterised, and other remedies used; and with my arm in a sling I endeavoured to keep upon my legs, and proceed with my active duties, which had all along been intensely interesting.

A young man, accused of neglecting school, was brought before me, with whom I had most serious conversation in private. He had now been upwards of three months under instruction; and our conversation closed with this solemn and kind demand:—"Tell me, L—, what is there *now* in your character and conduct which furnishes me with matter of thanksgiving to God? For what, in you, can I retire to my cabin, and fall down on my knees, and *thank* the Lord?" The young man is perplexed; he feels in a position in which he never felt himself before; he is taken by surprise; he knows not what to say. At length he breaks silence, admits that *there is nothing* in him on account of which I can praise God; and acknowledges he has been a great sinner. Christ crucified is set before him. Shortly after, this youth gave evidence of being impressed by Divine truth, attended regularly the meetings for prayer, and so conducted himself as to warrant the hope that he had taken up the cross, and set out in that way of holiness that leads through the gates into the eternal city.

Received several written communications from the prisoners respecting the state of their souls; and heard of many more being concerned about eternal

things, among whom was one of my hitherto worst youngsters, J— W—n; from whom I afterwards received the following letter. It shews that "the grace of our Lord" is as "exceeding abundant" now as in the days of Saul, when he persecuted the Church; and reminds us of that gracious truth, "In thee, the *fatherless* findeth mercy."

"SIR,—I feel that I should make known to you how I am come to see that I was a guilty sinner before God and man. Ever since that night of the thunderbolt, I was afraid on account of my sins, for they found me out; but by your kind treatment and good advice I was brought to see that I was in the hands of mercy, and that the blood of our Saviour Jesus Christ was sufficient to wash my guilty stains away, and to make me a new creature in Christ Jesus. I was like Paul. I was a persecutor of the people of God; but, thank God, through your teaching, and the grace of God, I hope that I shall become a child of God. When I was about fourteen years of age, I first began to break out, insomuch that I left my home, and became so wicked that I lost all fear of God, and did not care for either soul or body, and I broke every commandment of God; but I hope that I have now found grace in God, through faith in our Lord Jesus Christ. I am led to see that anything that I could do of myself, is but as the spider's web.

"My father died when I was a year old, and I

was only five years of age when my mother died. I was left to the mercy of God; and I hope that he has laid his hand upon me, and brought me to his one fold, and one Shepherd, Jesus Christ.

"Sir, I would like to have a little private conversation with you, if it was consistent with your will.
(Signed) "J. W—N."

From the letters received at this time I select two more, which may be useful in pointing out to the young the *first steps* in that downward path which led eventually to prison and a convict ship; and useful also in strengthening the faith of parents, the *fruit* of whose prayers and Christian training may be delayed, even till they are laid in the grave:—

"DEAR SIR,—I was born at C——, in 1810. I was favoured with pious parents, who opened their house for the preaching of the Word of God. I am the son of many prayers; but, to my grief and sorrow, I have neglected to pray for myself.

"Up to the age of eighteen, I was enabled to conduct myself with propriety, and I hope consistently with my profession as a Christian; but my parents died, and left considerable property, which caused very much disturbance in my family, and had a very bad effect upon my mind. One trouble brought on another, and instead of carrying my griefs to the Lord, who alone could give me peace, and support me in my difficulties, I madly took to drinking, to drown

my sorrows: but 'many sorrows shall be to the wicked,'—and so I found it, to my cost. I got worse every day, until I broke the laws of my country; for which I am now most justly suffering. When I was at the 'Justitia' hulk, I thank God, I thought on my ways, and took to reading the Scriptures,—but am not able to say I was turned to the Lord, and on him relied; but since I have been on board this ship, I bless God that your kind instruction has been very useful to me. I believe, through grace, my soul is saved. I desire to come to Jesus as a guilty sinner; and I trust I have found peace in him. A little book you lent me, called 'The Two Apprentices,' was very much blessed to me. I have no other hope but in the finished work of Christ. I wish to love and serve him, and may I enjoy his smile for ever.

(Signed) "T. C—."

"SIR,— My parents were pious; they did their duty to me as parents ought to do to a son; they gave me a simple education, and instructed me in the paths of peace. My father made it his duty to see that I always attended Divine worship, likewise school: but alas! when I grew up, I began to turn my back on my parents and their instructions.

"I was sent to a good master, a brassfounder, I stopped with him about a year; but Edinburgh, sir, you are aware, is a city where there are many temptations. I became acquainted with bad boys, left my trade, and turned a deaf ear to the many supplications

of my dear parents. At last I left the peaceful roof that sheltered me from the storm, and went to sea. But I was always changeable: I left my ship after a voyage out to America, and came home once more to my parents. I saw that I had been wrong, and I complied with the wishes of my father; but, oh, sir, I am afraid to tell you!—Satan is always ready to tempt us,—I again fell into the snares of evil company. My friends disowned me; I became an outcast and a vagabond on the face of the earth. Tired of such a life, I was resolved to leave my country; and so committed the crime for which I am exiled.

“Even after I knew my doom, I never once reflected on my state; I did not think on the God I had so often offended, till I came under your charge. The constant reading of the Scriptures, together with your kind instruction, brought me to think of my state. I considered I had a soul to save, and that it would be saved if I believed on Jesus. But when the Almighty visited us in his mercy with that thunderbolt, and also that sea we shipped, I then thought more of my situation. Ever since those visitations, my conscience tells me I am a vile wretch, unfit to do anything for myself; but must come to the Lamb of God, who taketh away the sin of the world. I hope God will give me grace to come to him, and never to depart from him.

“Sir, I have to return my sincere thanks for your kind instruction, and likewise for the Bible you were pleased to give me. . . . I will ever pray to God,

to direct my steps never to go out of the narrow path that leadeth to life.

(Signed) "JOHN M'D—."

Between two and three o'clock on the morning of Dec. 30, I awoke in great suffering, and ascertained that the most threatening inflammation surrounded my wound, which began to ascend towards the trunk. My danger could not be concealed; a fatal termination in such cases is a common occurrence, and I was warranted to regard myself as probably now drawing near to the end of my earthly pilgrimage. The circumstances in which I was placed in the "Earl Grey," were unprecedented in my experience; but I do not see that any good end could be answered by my entering into detail. It is, however, necessary to the unity of my narrative to state, that unjustifiable and pernicious interference with my scheme of management, so as to debar my servant and head of my hospital from all personal communication with me, through the apprehensions of an officer who ought to have cordially co-operated with me, left me no alternative but to direct my removal to my hospital, and to make, at the proper time, such faithful representations to the higher powers, as might prevent, at any future period, such injuries from being inflicted on the public service. The required measures to prevent the recurrence of the evil have been adopted. Here I received, night and day, the unwearied and devoted attention of the prisoners; and nothing could

exceed the zeal, the good feeling, and the sleepless watchfulness with which they waited upon me. They seemed to identify my life with their own. If anything could be more gratifying than their kindness and sympathy towards me personally, it was their manly, consistent, and admirable behaviour, without, to my knowledge, one single exception. The most fervent prayers were, I believe with tears, offered up for my life and restoration to health, and to my post amongst my now afflicted people. Such of them as I desired to read the Scriptures to me, came to my bedside, and their conversation and prayers were most edifying and soothing. Nothing could appear more opposite to the supposed character of a *convict ship*, than was the general aspect of the "Earl Grey," as respects the spirit and conduct of the prisoners. I felt myself surrounded by people who feared and loved God, and were influenced by a Christian spirit; and their treatment of me was like that of the oldest, most faithful, and devoted friends. The power of the gospel of Christ upon these men's hearts and minds was most manifest, and afforded matter of earnest thanksgiving.

The petty-officers and schoolmasters continued to carry on the duty in my absence, and the routine was as regularly and efficiently conducted as if I had been mingling as usual amongst them.

Jan. 1st, 1843, was the Lord's-day.

After sermon, I was able to say a few words to the people, with reference to the fearful language implied in the refusal of any of them to return to

God by the believing reception of Christ: It is this:—"I have resolved that there shall never be joy in the presence of the angels of God over *my* conversion! I have purposed that Jesus shall never see in *me* the fruit of the sore travail of his soul! It is my resolution that the ranks of Satan shall never be thinned by my going over to Immanuel, and submitting to his authority! My utmost I will do to frustrate his grace, and resist his Spirit! It is my purpose that the Divine Saviour, who died upon the cross to make atonement for the sins of the world, shall never present *me* to the Father with exceeding joy! You tell me of the finished righteousness of Christ; that God is just in justifying even the most ungodly who avail themselves of that righteousness; that he is beseeching me to be reconciled to him, and that he is long-suffering to us-ward, not willing that any of us should perish, but that we all should come to repentance; but *I have resolved* to adhere to my sins, to retain my guilt,—to abide by Satan, and to perish with him for ever!—and, more than this, I purpose that my example and influence shall *continue* to be such as are calculated to induce the greatest possible number of my fellow-transgressors to put Christianity away from them also, and with me to endure the torments of a guilty conscience, and of felt and chosen depravity, through the ceaseless ages of eternity!" Such is the appalling language of the man who perseveres in the rejection of Christ!

In the afternoon, the people assemble for recital of Scripture. Many come into the hospital, to converse with me about their souls. Oh, how does God overrule evil for good, and make even the wrath of man to praise him ; although man's sin is still man's sin ; man's wrath still man's wrath ; for which he must give an account unto Him who shall in righteousness judge the world by Jesus Christ.—Acts xvii. 31.

There is an appearance of general concern about salvation amongst the people. A very few only seem hardened in iniquity, and even these are marvellously restrained from outward improprieties. The Spirit of grace and of supplication appears to be poured out upon many, and an earnest desire to win souls to Christ. Several youths, almost mere boys, seem to have received the truth in the love of it, and are most strenuous in their endeavours to spread the gospel net, with great prudence and propriety ; not presuming to teach those who are older than themselves, but giving useful information to our most experienced Christian men, respecting prisoners who are beginning to be anxious about their souls, or are held under some entanglement of the enemy, and whom these youths are most desirous to bring into contact with the truth. They act as a little body of piquets, whose watchful eyes guide the movements of our veterans in rescuing souls from the ranks of Satan.

Jan. 2nd.—Visit the people assembled in the prison, and instruct them on the fearful tendency of an *arbitrary forgiveness* of sin, or of such a forgiveness as

would have no respect to the requirements of law, the claims of justice, the principles of sound government, the best interests of the universe, or the character of Him who pardons. They are also shewn what are the essential elements of hell, and the essential elements of heaven.

In the evening, a cloud was brought over us all. Three of the youngest prisoners were found guilty of *disobedience of orders*. Disobedience to lawful authority being one of the most heinous and destructive crimes which any man can commit, the three unhappy offenders are placed before the assembled prisoners, and their sin, after presenting fervent prayers at the throne of Divine mercy, is made the subject of a serious and earnest address. All are fervently entreated to turn this act of disobedience—an act which was not repeated during the voyage—to the best possible account, and to learn from it the character and tendency of sin, and the necessity of absolute conversion to God. "Satan must be disappointed; he must lose his object, the lawful captives must be delivered. Christ Jesus the Lord must have his *own*. Let all his children amongst us devote this night to wrestling in the most earnest prayer to God for the promised outpouring of the Holy Spirit upon us all, for the conversion of these three offenders, and of all amongst us who have not yet returned to the Lord by the belief of the gospel. We are to *agonise* in prayer, and, as it were, to travail in birth, like the apostle of the Gentiles, till we see Christ, the hope of glory, formed

in the heart of every fellow-sinner entrusted to our care."

The unconcealable appearance of impression on the minds and hearts of the people cannot be described : dead silence, sorrowful or averted countenances, and other symptoms of sadness of heart, mark the depth of their feelings. All retire to their berths for the night.

On the following day, (Jan. 3rd) I again earnestly exhorted the assembled people from last evening's painful but most instructive text. The night appears to have been in a great measure, if not entirely, spent in earnest prayer and heart-searching—by those, at least, who know and love the truth. The prisoners are examined on their knowledge of justification, sanctification, and the nature and extent of the redemption of Christ. Refer, for illustration, to a prisoner placed at the bar,—he is *guilty* or *not guilty*. If found guilty, he is condemned : if not guilty, he is discharged as innocent of the crime with which he was charged. All men are found guilty before God, and are therefore condemned—condemned to death ! On what ground can any man be discharged ? Not on the ground of his innocence, for he is *convicted*. He can be treated *as righteous*, and discharged from the bar, on the ground only of the obedience and death of his Divine Substitute, the Lord Jesus Christ, relied on by faith ; a faith which purifies the heart, and reforms the life.

Jan. 4th.—All our meetings to-day were marked by peculiar solemnity. All who profess to be on the

Lord's side were exhorted to follow him *fully*—to beware of being ashamed of their Lord and his cross. Referred to Exod. xxxii. 26; Acts xix. 1-9, 20; Josh. xxiv. 14-28; 1 Kings' xviii. 21, &c.; Acts xx. 7, v. 13; Eph. v. 11; 1 Cor. xiv. 25.

At our meeting in the afternoon, a solemn address was given on decision of Christian character;* especially directed to those who seemed to have turned to the Lord.

* Mark viii. 38; Rom. i. 16; Acts xxvii. 23.

CHAPTER VII.

Death of Abraham Button—Brief account of A. J.—, J. H.—, A. D.—, J. J.—, and others—Extracts from Journal continued—Resolution adopted by prisoners—Meetings for social prayer—Arrival at Hobart Town—Prisoners' address to the surgeon superintendent—Number of apparent conversions—Farewell address—Debarkation—Prisoners' letter.

THE number of men who had been brought under conviction of sin, and whose inquiries after salvation had, to all *appearance*, issued in a believing reception of Christ, and in consistent and holy living, had now increased to *eighty-one*. These being assembled together in the prison, are, in the presence of their fellow-sufferers, briefly addressed, as now sustaining the character of professed followers of the Lord Jesus Christ. All are faithfully exhorted on the duties they owe to themselves, to their Christian brethren, to the people of the world, and more immediately to God and to his cause.

An opportunity is taken to speak again on the subject of temperance ; the evils connected with the *abuse*, frequently even with the *use* of ardent spirits, and the fearful dangers attending drunkenness, especially in the colonies. We explain the nature of the usual temperance pledge—"We agree to abstain from the use

of ardent spirits, excepting for medical purposes, and to discountenance the causes and practice of intemperance;" which was submitted to them on the ensuing day, for voluntary subscription by those who care for their souls, or even desire restoration to character and to virtuous society, and who have wisdom and resolution to enter into the engagement, and set to their names. The great body of the people cheerfully enter into the proposed agreement.

This has been a day of calm and peaceful enjoyment in the soul, and truly a great day on board the "Earl Grey." I humbly trust that the Lord Jesus is honoured this day, and his rich and free grace magnified;—that there is joy in the presence of the angels of God over these sinners, who have this day publicly professed their adherence to his cross and his cause; and that this solemn profession will be found connected with a holy and useful life, and terminate in the full enjoyment of everlasting bliss.

Jan. 5th.—*Abraham Button*, a prisoner, aged 21 years, *died* this afternoon. He was a quiet, simple-minded, inoffensive, and industrious man, had the appearance of a hard-working country labourer; and was one of those prisoners who, since they embarked, appear to have been brought to repentance through faith in Christ Jesus. His views of himself and of the Saviour were truly scriptural. All fear of death had been mercifully removed by the power of the gospel believed, and he died in the soothing enjoyment of a calm and settled peace, his purified heart evidently

resting in his Saviour's love. I communicated with him as often as I was able, and was always much gratified by his happy state of mind. He had made an open declaration of his faith in Christ several weeks before his death, which seemed to affect the whole of the prisoners, those especially who watched over him during his illness; the character and spirit of whose attentions, united with the general tenor of their conversation and life, tended to evince that their own hearts were under the influence of Divine truth.

Jan. 6th.—The funeral of Abraham Button took place. While I visited the sick, the people assembled of their own accord in the prison, for devotional exercises; and nearly the whole of them voluntarily continued in prayer until the bell tolled for the funeral, when they all repaired in a body to the upper deck. The funeral service I read myself; and on no occasion did I perform this solemn and impressive duty with more comfort to my own mind, though we were all much affected by the deceased's death, and the nature of our devotional exercises. I had the most pleasing conviction that God had taken to himself the soul of a Christian brother, whose body we were committing to the deep, to await the morning of the resurrection—when the sea shall give up its dead, and the bodies of the saints shall be fashioned like unto the Saviour's glorious body, and made fit for an indissoluble union with the soul, that all the members of Christ, their ever-living Head, may serve and enjoy God through the endless ages of eternity!

At the afternoon meeting, W— B— gives us all a

very interesting and most satisfactory account of the state of Abraham Button's mind, both before and after he was taken ill. His opportunities of becoming intimately acquainted with the deceased were much greater than mine; and his statements perfectly tally with what came under my own observation.

The people's attention is called to those texts which set forth the state and character of God's children, and likewise of the ungodly. Further additions are this day made to the number of those who confess Christ.

Jan. 7.—The people are again seriously addressed on the subject of temperance. *Eight* more of the prisoners avow their relinquishment of sin and Satan, and profess their devotedness to Christ and to holiness, through grace. *Ninety* of my people have now publicly avouched the Lord to be their God, and have professedly taken up the cross to follow him fully, in his own Divine strength. They are very attentive to their duties, and seem to be under the abiding influence of the gospel of peace. W. B. occasionally reads to the people portions from "Instruction and Management."

The prisoner A—J— has been hitherto a source of great grief to me, and to the well-disposed among his companions. Nothing seemed to produce permanent impression upon his mind. The effects of the thunder-storm had gradually died away; and although he was much alarmed when the sea fell on board of us, awoke from his sleep in a terrible fright, and came running to me in the hospital, in almost a state of frenzy, apprehensive that the ship

was going down under his feet, yet the impression made at that time also was permitted to die away. How true it is, that no permanent or saving change can be effected in the human heart by any cause short of the almighty power of the Holy Spirit! At length, observing the prisoner T— G— one day conducting, in prayer, the devotions of his fellow-prisoners, his mind was forcibly struck; and he could not help secretly exclaiming, "What! T— G— pray! Can he pray? Has T— G— come to Jesus? and is he accepted? Then why not I?" said he to himself, and burst into tears. He continued deeply affected; and throughout the night was in a state of great concern about the safety of his soul. Two or three of the converts to Christianity spent almost the whole night with him, successively or together praying with him, instructing him, and endeavouring to lead him to Christ, who will not *upbraid* sinners, or ungraciously cast their sins in their face (James i. 5), when they draw near in lowly self-abasement to his feet.

One of these men acquainted me with this poor prisoner's case, begging that he might be allowed to see me; and the result of my interview with him this day, and of my inquiries concerning him is, that I dare not refuse to recognise A— J— as a man whose heart the Lord hath touched, and disposed to bewail his past life, embrace the Saviour, and live according to his commandments, under the purifying influence of his love.

J— H—, one of my most active and efficient petty-officers, a man of great natural firmness, who has been most useful to me and to his fellow-prisoners, observing everything that may be going on both above and below decks, and whose conduct during the voyage has been most unexceptionable, communicated with me to-day on the subject of his spiritual and eternal interests; and gives evidence of being brought back to God through the faith of his dear Son. This prisoner is a very *manly* person in his disposition, habits, and carriage; and the proofs of his sincerity are peculiarly satisfactory. Oh, I trust the Lord the Spirit is performing *all* this work! If so, *all* will stand—even to the end. That which he does *not* do, will come to *nought*, and the spiritually convicted sinner will remain under an awfully increased load of guilt!

January 8th, the Lord's-day.—A prayer-meeting was voluntarily held this morning, before breakfast, by all the professed followers of Christ.

A— D— and J— J— used literally to hate one another, and were perpetually betraying a disposition to quarrel when below. Observing J— amongst those who had professed to turn to the Lord, the mind of D— was arrested; he began to reason from J—'s case to his own, and thence to draw encouragement. The sight of his companion in iniquity, in the midst of those who had turned their backs on sin and Satan, and were enjoying happiness in the service of God, filled D— with amazement, and led him also to

seek pardon, peace, and life at the foot of the cross ; and now D—, as well as J—, is reckoned among the humble followers of Christ. Oh, the triumphs of Divine grace ! The whole mess (consisting of eight persons), of which these two men are members, is now most happily changed in its character.

Three or four prisoners have on three occasions lately manifested their purpose to adhere to the service, or rather the *slavery* of Satan, by placing themselves during Divine worship as far from the sound of God's Word as they can, without (as they vainly imagined) exposure to detection. These men, when it happens to blow fresh, and there is much "tumbling motion" in the ship, are observed to be most terribly frightened, and get up to the top of one of the ladders on the weather-side of the vessel, which leads from the prison to the main deck ; foolishly fancying, in their state of alarm, that they are safer there than on the lower or prison deck ! Oh, the folly as well as danger of living in sin, and refusing to come to Christ for pardon and peace, which would remove the fear of death, and fill the heart with holy joy !

I am told that none of the prisoners, not even the most thoughtless and depraved, ever shewed the smallest disposition to absent themselves, or to skulk behind backs in the outskirts of the assembly, all the time my life was in danger.

After dinner the people assembled in the prison for recital of Scripture ; and W— B— occupies part of the afternoon in reading to the people from Angell

James's "Young Man from Home," a book which has deeply interested the prisoners, and has been in such constant request, that it is literally worn out. This work, and the little book called "The Two Apprentices," appear to have been really blessed to those who have perused them.—In the evening our subject of instruction was the Prodigal's return, Luke xv.

This morning I received from three of the prisoners a written intimation of the change that has taken place in their views, and of their desire to unite with us in the service and worship of God, as his people; and this evening I have received a note from W—B—, in which he says, with much joy of heart, that he believes "the Spirit of the Lord has been working upon many souls this day by his holy Word. Since tea," he continues, "I have been beset by those who desire to have conversation on the subject of their soul's salvation. I am only sorry that I am not able to converse with every awakened soul to-night;"—alluding to his being worn out by fatigue; for he is a very delicate man, and is much affected by the spiritual work going on around him.—"In the morning I hope to be able, through the Holy Spirit's aid, to speak a word of advice and comfort to all of them. I am sure you will unite with me, and with all who are acquainted with these good tidings, in pouring out our hearts in earnest and believing prayer for the souls born of His Spirit on this holy day. Oh, that the Lord may pour into our souls an abundant supply of the Spirit; that we

may wrestle with him on behalf of those who appear to be anxious to know what they are to do to be saved. I believe there are *seven* or *eight*, or *more*, who are now under deep and anxious concern about the safety of their souls.—Glory to God!

(Signed) “W. B.”

A man, named J— C—, of rather feeble intellect, seems to be under Divine teaching, and most unexpectedly to me, and almost to everybody, declares his renunciation of sin through grace, and devotedness to Christ. He has, for some time past, been diligent in reading books calculated to make him wise unto salvation. During the first part of the voyage he was troublesome, partly from want of *mind*; but now he seems to possess quite “another spirit.” Oh, how Christianity tends to improve all the faculties of the mind, and the affections of the heart!

All my *local labourers* continue at their posts. Our “*city mission*” is in full operation.

Jan. 9.—Much spiritual and anxious concern appears amongst the whole of the prisoners. From the earliest hour in the morning, to the latest in the evening, private prayer-meetings are held by the people, while they guard against the slightest infringement of our standing rules and regulations. Several of the worst characters have renounced their former habits and manners, and appear to be under the blessed influence of the Holy Spirit. At a very

early hour one morning, W— B— is aroused by hearing voices in a distant part of the prison. He feels anxious, not knowing what may be going on; leaves his berth, and creeps silently along the side of the ship towards the bows, from whence the sounds proceed. What is his astonishment to see there three of the very worst of the prisoners (one of them a most noted character for his wickedness, and a special cause of grief to the well-disposed) on their knees, withdrawn to that part of the ship where there is the greatest quiet and seclusion from observation, offering up, in short and broken prayers, their deep confessions of sin, and their earnest cries for mercy,—pleading the sufferings and death of the Lord Jesus. Many of the people, awakened by the sounds, stand round, in silent astonishment, to see these men so engaged. It seems to be indeed the very work of the Spirit of God in their hearts.

This afternoon we had a case of Christian discipline. A young Welshman was taken by surprise, and suffered himself to be betrayed into sin by speaking in a manner unbecoming the Christian character. He appeared very penitent, and evidently values very highly the privilege of uniting with us in spiritual exercises. He was solemnly, faithfully, and kindly admonished, and “rebuked before all,” as the offence was public; and he remains the object of kind and brotherly sympathy. The following texts were read on this occasion:—Lev. xix. 17; 1 Tim. v. 20; Gal. vi. 1; Matt. xviii. 15–20; Luke

xvii. 3, 4; James v. 19, 20; 2 Peter ii. 1, 2; 1 Cor. v. 4; 2 Cor. ii. 7. We are to study for edification, 1 Cor. xii., xiv.

Eighteen men are this day added to the number of those who appear to have set out on pilgrimage to the Zion above! Oh, what hath God wrought! For ever magnified be the riches of his free and sovereign grace!

Jan. 10th.—The evening meeting was exceedingly interesting and encouraging, and W— B—'s prayers most seasonable, scriptural, and consoling.

There is something in the pouring forth of the heart of a prisoner in prayer, in the midst of his fellow-prisoners, that is deeply touching and impressive. The minds of the people are evidently solemnised by the prayers of their former associates in crime—their present companions in suffering. The meeting concluded with a special prayer for the continuance of the work of grace amongst us; for the Governor of Van Diemen's Land; and for the divine guidance of his Excellency's heart and mind in the disposal of the prisoners in the "Earl Grey."

All assemble three times a-day for reading, exposition of Scripture, and other devotional exercises. Their private prayer-meetings are generally held before breakfast, soon after break of day. Practical and impressive instruction is, this day, drawn from Hebrews vii.—x.

Jan. 11th.—The people, through M— F— P—, submitted to me a resolution, which, should it receive

my approval, they had agreed to adopt, and of which the following is a copy :—

“ We, the undersigned, prisoners by the ‘ Earl Grey,’ have resolved, should it meet the approbation of those placed in authority over us, to lay by a portion of our earnings until we have saved the sum of TEN POUNDS sterling each, to be placed in the hands of his Excellency, the Governor of Van Diemen’s Land, for transmission to the Chancellor of the Exchequer in England; as a practical expression of our sorrow for the injury we have inflicted on our country and on society, by our former irregular and illegal conduct; and, at the same time, as a small contribution which is most justly due from us, towards the defraying of those expenses to which we have most unhappily put our country and government; and further, as a proof of the change which has taken place, during our voyage, in our character and views; as well as an intimation of our humble determination, with Divine aid, to live and act, in future, as loyal and obedient subjects, and as it becomes reformed, upright, and useful members of the community.”*

I expressed my approbation of the spirit and object

* This document bears the signatures of *one hundred and thirty-two* of the prisoners.

of this resolution, and promised to submit it to the consideration of his Excellency Sir John Franklin, the Lieutenant-Governor of Van Diemen's Land.

Verily, Jesus was felt to be in the midst of us; at our evening service, according to his faithful word of promise. Never did I, at any former period of my life, receive such illustrations of the following texts as since I embarked in the "Earl Grey:" Eph. vi. 18; Rom. viii. 26, 27; Jude 20. Observe also, Isa. lxxv. 24; Matt. xxi. 22.

We concluded with a fervent address to those who continue to put Christ away from them,—even *now*, at the end of the voyage—*now* that the hills of their new country are in sight!—the country in which they all, with perhaps one or two exceptions, are, from the unhappy choice of their past lives, destined to spend the remainder of their days. "Do you purpose to land on these shores the enemies of God, in the very act of rejecting his beloved Son, who died for you; and of resisting the Holy Spirit that seeketh to dwell in you? Do you purpose to use your influence to corrupt and destroy the colony, as you have your native land?" The Gospel is again faithfully and affectionately declared to them. They are urged not to frustrate the prayers now offered in their behalf; not to live in sin and under sentence of death another hour, but *this night—this moment*, to flee to Jesus, and take refuge under the sprinkling of his atoning, peace-speaking, and purifying blood.

Jan. 13th.—The prisoners appear most anxious to

make the most of their remaining days and hours on board. They very frequently select for singing portions of the 51st Psalm. It seems well to accord with their own views and feelings.

Conversed privately this evening with two very interesting lads, about seventeen years of age, who seem very anxious about their salvation, and express their desire to follow the Lord Jesus. Conversed also with a young man who appears to have wounded the mind of a fellow-prisoner by an offensive remark. He seems truly sorry, and offers a becoming apology to the person offended; thus peace is restored, and both parties are edified.

Jan. 14th.—After morning worship I proceed to the distribution of Bibles, Testaments, and Prayer-books amongst the people; in which I am assisted by my petty-officers and schoolmasters.

The following extracts from the letter of a prisoner afford a specimen of the value put upon these copies of the Scriptures, as well as of the change wrought in his own heart:—

. . . . "Here like a penitent I stand, and here confess my sins: for the Lord has 'searched me out and found me,' Ps. cxxxix. 'Be sure your sins will find you out,' Num. xxxii. O, sir! I am like the prodigal son, and like the lost sheep, and now I am found. . . . I humbly thank you, and kind friends, for the books which they have placed under your care, to give to a sinner like me. If you had placed a large sum

of money in my hands, it would not have pleased me so well as that blessed Bible which you gave me. I kindly thank you for it, and hope you will pray for me."

About noon, the "Earl Grey," through the preserving care and boundless mercy of God, safely anchored in Hobart Town harbour.

An officer of the army, who is also a justice of the peace, came on board, and joined in our social worship in the evening, when he delivered an address, in which the men appeared much interested. He specified the temptations to which they would be especially exposed in the colony; gave them seasonable advice, particularly respecting abstinence from intoxicating liquors, and earnestly exhorted them to become members of the Temperance or Total Abstinence Society. This officer is very much struck, and highly delighted with the appearance of the people.

After prayer and reading of the Scriptures, J—R—, my inspector of schools, rises and begs leave to address me; and in a very pathetic and appropriate speech requests my permission to read an *Address*, which he describes as the unanimous expression of the sentiments of the prisoners on board the "Earl Grey," without one single exception. The address is as follows:—

TO DR COLIN A. BROWNING, R.N.

"HONOURED SIR,—The thought of being separated from our friends casts a gloom over the mind; but

to be parted from one who has taken such a deep interest in our present and eternal welfare, is peculiarly painful.

“As an officer, a gentleman, and a Christian, from the first moment you came among us in the yards of our respective hulks, your manner to us has been that of a fond and an affectionate father to his long-lost and prodigal offspring. You addressed us, though a disgrace to our friends and our country, and degraded in our own and the public estimation, as fellow-sinners, and as subjects of God’s moral government. To ensure the instruction of our minds, you daily poured on our hearts a flood of comfort and consolation, from the encouragements of the Gospel to the chief of sinners. Your fervent prayers, we hope, have been heard and answered, and your instructions applied. You clearly shewed us from Scripture, and our own experience, the effects of disobedience and of a profligate life, and the connexion that subsists between sin and suffering.

“By your unwearied exertions, the Word of God, which comparatively few could then read, is now no longer a sealed book to any one of us. Self-government, and an implicit compliance with the lawful injunctions of our superiors, have been inculcated and strongly recommended to our observance. Nor have our social and relative duties been overlooked or forgotten, in the midst of your multifarious avocations; for whatsoever things are true, honest, pure, lovely, and of good report, have been set before us and impressed upon our minds.

“Confessing our unworthiness before God, we desire with heartfelt gratitude to bless him for preserving us from the fury of the thunderbolt, the storm, and the tempest; from the rage of conflicting elements, and the power of disease: but, in an especial manner, we praise him for making known to us by his Word and Spirit the way of everlasting life, through the mediation of his dear Son, our only hope and Redeemer; and as we know your aversion to everything like adulation, your conviction that all spiritual illumination and improvement are alone effected by the Eternal Spirit—are fully aware of the *dread* with which you regard the very thought of referring to any creature that which is to be wholly attributed to the Almighty power of the Holy Ghost—we would, while we thank God for your instrumentality, desire to unite with you in rendering to him all the glory of all the saving work which he hath been graciously pleased to accomplish in any of our hearts during our passage from England to these colonies.

“We would congratulate you on your recovery from your late illness and imminent danger, and pray to God to perfect, in his goodness, your health, and to comfort your soul with the joys of his Holy Spirit.

“We beg to express our warmest thanks for your patient, careful, and successful attention to the sick; for your earnest efforts to instruct our minds, to enlarge our understandings, to extend our knowledge,

to improve our morals, and to persuade us at all times, particularly during our present unfortunate situation, to be most attentive to our respective duties. For these, and for every other act of kindness experienced at your hands, we feel sincerely grateful : and deplore that any one of us should, at any time, have caused to your mind the slightest uneasiness ; or should have done or said anything to meet your disapprobation, or demand your censure.

“ Whilst we lament our misconduct and misfortunes, we confess the justness of our sentence, and beg leave to profess our attachment and loyalty to our Sovereign, and attachment to her government ; our resolution, by a willing submission to the laws of her representative in the colonies whither we are bound, to approve ourselves as reformed from our vices and follies ; and we earnestly implore that Divine grace may enable us to submit, in a proper form, to do all things as unto Christ Jesus.

“ We also beg to acknowledge the kindness of the Admiralty in providing for our wants and comforts on our way hither.

“ Honoured Sir, we cannot take our last leave of you without feeling a deep sense of sorrow, that our crimes were the cause of our meeting, and must also be the cause of separation, and that to opposite sides of the world, in all human probability never to meet more on this side the grave ! Oh, may we all, through rich and free grace, meet in heaven !

“ We beg to be affectionately remembered to the

kind and Christian friends, and benevolent Societies, who aided you in making so careful and liberal a provision for our spiritual wants. May you all partake largely of the blessings, the peace, and the joys of the Holy Ghost in Christ Jesus : to whose care we commit you, and wish you, with all our hearts, a safe and happy return to the bosom of your beloved family, and to your friends !

“ And that the peace of God may rest and abide on you all, now and for evermore, is the unanimous and earnest prayer of us all : in whose name, and by whose permission, I am,

“ Honoured Sir, your most obliged,

“ Most dutiful, and obedient Servant,

(Signed)

“ J— R—,

“ Inspector of Schools.

*“ Submitted on board the ‘ Earl Grey,’ in the Harbour
of Hobart Town, January 14th, 1843.”*

The address I received as containing an expression of the sentiments and feelings of the prisoners in reference to their sovereign the Queen ; her Majesty’s representative in the colony ; the Right Honourable the Lords Commissioners of the Admiralty ; the laws under which they live ; and to those benevolent Societies and friends in London, Brighton, and other places, who had so liberally contributed the means for furthering their intellectual and spiritual improvement, and securing their highest interests. In this address I trace the power of Christianity, and regard it as a tribute of praise to God, the Giver of all good,

and not to *me*, who am but an imperfect "earthen vessel," of which he is graciously pleased to make use, for conveying to these men his written word, which is effectual, through the Spirit of truth, unto their present and everlasting salvation.

The number of prisoners on board the "Earl Grey" who have given to me their names as professed disciples of Christ, and are observed to regulate their temper, speech, and behaviour according to the requirements of the Gospel, now amounts to *one hundred and fourteen*; exclusive of Abraham Button, who is believed to have entered into the joy of his Lord.

The personal inspection of the prisoners by the proper authorities commenced on the morning of the 17th, and closed on the 19th. The registrar expressed much pleasure at the appearance and answers of the men; and observed how striking were the effects produced on the minds, the countenance and carriage of men, by even a few months' scriptural instruction and sound moral discipline.

The examination of the schools was finally closed, and the people's progress ascertained and recorded. On the evening of the 19th, they assembled to receive from me their *farewell address*,* and to worship God together for the last time on board the "Earl Grey."

Our last songs of praise were Psalm li. :—

"Have mercy, Lord, on me,
As thou wert ever kind," &c.

And Cowper's hymn :—

* Part II. chap. xvi.

"There is a fountain fill'd with blood,
 Drawn from Immanuel's veins :
 And sinners plunged beneath that flood
 Lose all their guilty stains," &c.

At three o'clock on the morning of Jan. 20th, 1843, the boats came alongside, agreeably to previous intimation, when the debarkation immediately commenced, and was speedily and orderly conducted, in the most perfect *silence*.

At the hour and place appointed, his Excellency Sir John Franklin inspected and addressed the prisoners, drawn up in open square, and spoke in high terms of approbation of their appearance, and behaviour on board the "Earl Grey:" he endeavoured to impress them with just views of the advantages they had enjoyed with respect to instruction and discipline during the voyage; and assured them that their future conduct would be expected to be in unison with the privileges they had possessed on board the "Earl Grey."

It requires a particular knowledge of the circumstances under which the prisoners are about to be placed on shore, to enable the reader to contrast them with those from which they are now removed for ever; and I would only observe, that it is perhaps impossible for us to conceive the feelings our prisoners experienced in the immediate prospect of landing, and when they went over the ship's side, and actually set their feet, for the first time, on the penal shores of Tasmania.

For a period of four months they had been under the constant influence of scriptural instruction and prayer, and of a system of intellectual and moral government, founded on the grand principles of Christianity, and in unison with its spirit and precepts. They had all been eye-witnesses of the blessed effects which the knowledge, faith, and love of Christ are, under the power of the Eternal Spirit, able to produce; and these effects many of them had experienced, to the praise and glory of God. If they follow the instruction they have received, they will prove holy and useful men, wise to win souls to Jesus and to heaven, by conversation, example, and prayer, and will be kept by the power of God unto the everlasting kingdom of their Lord and Saviour Jesus Christ; but it will not be manifest, till that day when God shall take an account of his people, how many souls on board the "Earl Grey" were "*born again*"—*born of the Word and Spirit of God!*

This chapter I shall close with extracts from a letter, which one of the prisoners put into my hands as he was about to step over the ship's side into one of the boats appointed to convey him and his companions to the shore. He appears to have availed himself of the light of the midnight lamp, and to have occupied his last hours on board (which he was neither able nor disposed to give unto sleep,) in attempting to give utterance to a heart which was too full for utterance, and whose emotions must be far beyond the sympathies of those who have not felt the plague of

their own hearts, nor experienced the sweet influence of pardoning love :

. " Allow me to thank you most sincerely for every expression of kindness I have received from you. I acknowledge with grateful love to the ever-blessed God, that to him alone belongs the glory and the praise for every covenant-blessing bestowed upon the undeserving and the guilty, such as we poor sinners are, through whatever channel he may be pleased to convey his precious and free gifts, the tokens of his everlasting and unchanging love : yet I must thank you for all the kind and anxious care you have exercised towards *us all*, and towards *myself* as an individual. It might have been with us as with many poor men in the like situation with ourselves, to have 'no man that would naturally care for our state,' as God's creatures, and as offenders against his holy laws. But thanks be to the Lord for the manifestation of his abundant goodness ! Oh, sir, if I know my heart at all, I feel that it overflows, as it were, this night with sincere gratitude and love to my Lord and your Lord, to my Father and your Father, for all his goodness to my soul and body, and to us all, from the time we first stepped upon the decks of this highly-favoured ship.

"What shall I render unto the Lord for having made you the instrument of good to my soul, and to the souls of many of my poor dear companions in affliction ! I am sure, dear kind friend of us poor con-

victs, your heart will respond, we shall bless and praise the Lord for ever !

“ It is midnight now, and I feel that I could, did prudence not whisper, like Paul and Silas, break out into a song to my Redeemer, upon taking a retrospective view of all the Lord’s mercy and goodness which have followed us through our lives, and especially during our voyage. . . . I felt, though nearly heart-broken by the thought of parting from my wife and child,—I felt, when in the hulk, such a strong desire to sail in this ship as nothing could repress, and I left no stone unturned to accomplish my object, so far as I was concerned, though very ill. But I see now, without abating aught from my sin and guilt, and moral responsibility, God would have it so. He intended good ; he had thoughts of peace and not of evil towards me, a *then* careless creature.

“ I bless and adore him for his providential dealings with me, I thank him,—oh ! I do indeed thank him this night, that he brought me on board this ship ! I cannot tell what he has done for me, through your faithful and affectionate instrumentality. But he has brought me low at his footstool to exalt me in the righteousness of the holy Jesus, who is very precious to my soul ; and in his dear name I can rejoice, some days, all the day along. Oh, sir, I believe that through the grace of our Lord Jesus Christ, you and I, and many of my dear fellow-men here, will be saved, and when we get to heaven salvation will be the subject of our praise :—

‘Then shall we sing, more sweet, more loud,
And Christ shall be our song!’

“May the Lord make and keep me very humble, and make and keep me faithful unto death! I need not remind *you* that I have no strength to resist sin and gladly to follow my Lord, bearing his cross, but what I derive from our exalted and ever blessed Lord himself. I *feel* it! Oh, my soul longs to love him more;—I long to be made useful to poor sinners! Oh, that I may have the opportunity! I can do it in one way, I know, by shewing forth the Saviour’s praise and power to save, in my life and walk, spirit and temper. The Lord open the doors for me to speak to my fellow-sinners of Jesus and his great salvation! The Lord grant me wisdom, and a sound judgment, and a warm heart, and an enlightened mind!

“Oh, sir, pray for me,—I will pray for you! I cannot forget you and all your kindness, and the kindness of your and our kind friends in England, who have taken so much interest in our welfare. Oh, do tell them, to the honour of our Lord, that one poor wandering sheep has been brought to the Good Shepherd who laid down his life for the sheep, he loved them so dearly! . . . I hope to meet with you, kind sir, where Jesus is; and it will be heaven where he is . . . Oh, I feel a heaven in my soul when he dwells in me by faith, and visits me with his love; and he will never leave me:—he cannot—for he is formed in my heart the hope of glory: I dare not doubt it! Blessed be God, there are many more

besides me! The Lord has his own sheep amongst us. And now we must part, I feel the smart! Blessed be that dear uniting love that binds us together!

“I have been very much comforted by these words—the precious words of Jesus, which discover his relation to his believing people, and remind them of his never-ceasing care for them,—‘My Father and your Father; my God and your God!’ Excuse me in taking so much liberty as I have, in addressing to you this short letter before I quit the ‘Earl Grey.’ Farewell!”

CHAPTER VIII.

Concluding statements—Letter from Inspector of Schools—Summary of apparent good accomplished—Extract from a prisoner's letter, after he had been some time in the colony.

IN pursuing the foregoing narrative, the reader cannot fail to be struck with the quiet, orderly, and superior behaviour of the prisoners, the punctuality and cheerfulness with which they performed the duties involved in our daily routine, and especially with the diligence and zeal with which they attended to the great and important business of their education. It will be observed that we had no infliction of corporal punishment; a mode of dealing, at least with adult offenders, which generally tends to debase and harden, and to extinguish every remaining spark of virtue, self-respect, and manliness of feeling. It will be seen that the prisoners in the "Earl Grey" were governed by daily Christian instruction, accompanied with fervent prayer, and by uniformly kind and manly treatment,—that they were ruled by a consistent discipline, which ever required a close and punctual observance of all established regulations; a prompt, cheerful, and courteous obedience, given on right principles, to every lawful command; a becoming and respectful carriage; and the habitual use of correct and irre-

proachable language in all their communications with each other, and with all men. Thus we have an additional illustration of the soundness of the scheme of instruction and moral discipline which had been framed during my former voyages, and which is detailed in the concluding portion of this volume.

"The *entire management*, as well as the medical treatment of the convicts," is very wisely, and indeed, considering that he is engaged on *naval service*, is necessarily intrusted to "the surgeon-superintendent," the only naval officer on board, who is also held responsible for the care and expenditure of her Majesty's stores; is commanded "to issue such rules and regulations for the promotion of good order on the part of the convicts as he may judge proper, inserting copies thereof in his Journal;" and "to appoint from among the convicts in health, those whom he may think most fit and trustworthy to act as attendants on the sick." "As it is highly desirable to keep the minds of convicts as constantly and usefully employed as possible, he is to exert his best endeavours to establish schools, under such regulations as circumstances will permit;" is "to read the Church Service every Sunday to the convicts . . . and also a Sermon;" and, finally, is required "*to use every possible means to promote a religious and moral disposition in the convicts.*" The authority with which the surgeon-superintendent is thus invested, and the instructions which he is required to carry into effect, fully and distinctly determine his position in the ship, at the same time that they afford

the most gratifying proof of the interest with which the Admiralty regards the convicts, and the soundness of the views entertained of their condition and moral wants.

The twenty-four schools into which the whole of the prisoners were classified, were kept in active and regular operation till nearly the end of the voyage, when some changes were made, more effectually to help forward those individuals who were still incapable of reading the New Testament with ease and comfort. The patient diligence of the teachers, and persevering application of the pupils, were most gratifying; and the active and untiring zeal of my inspector of schools excited my admiration. To him, to W— B—, to my chief captain, to the other petty officers and schoolmasters, and to many who were called to fill office, I have cause to feel grateful: and it will be an unhappy day for me when I find myself capable of forgetting them and their exiled associates at the throne of grace.

My monthly examination of the schools took place in the manner mentioned in "Instruction and Management;"* but the formation of a Board of Examiners at the termination of the voyage, as on former occasions, to wind up by a general examination, and award prizes, was, in the "Earl Grey," morally impossible. The duty was therefore executed by myself, assisted by the most fit and intelligent of my petty officers and schoolmasters.

* Part II. chap. xvi.

A Table, shewing the result of our final examination, will be found in the Appendix ; it presents, also, a view of the state of education in my other ships. The number taught to write in the "Earl Grey" was unusually small, and for this reason ;—the number who, when they embarked, were unable to read, was very considerable, and a great many of them got on very slowly, and required extra attention. I could not, therefore, spare my schoolmasters either to teach or learn to write. It was far more important that the whole of the people should be taught to read the Bible, than that either few or many of them should be taught to write. Those who desire to learn to write may do so in the colony ; but if a prisoner land unable to read the sacred Scriptures, the probability is that he will *never* learn.

After the statements made in the foregoing pages, it is unnecessary to add many words with reference to the amount of good actually or apparently accomplished, through the Divine blessing, during our voyage. The whole of the prisoners were, on landing, with one exception, able to read the Holy Scriptures ; and, with two exceptions, they all landed in the possession of a Bible or Testament, and other valuable and instructive books ; most of them received also a Prayer-book.

Even those who gave no decided evidence that they had received the truth in the love of it, received, nevertheless, no inconsiderable benefit from the system of instruction and discipline followed out during

the voyage; and though they may have hitherto, in their unbelief, put away from them the salvation of the Gospel, and thus increased their guilt and danger, yet the instruction they have received may, at some future time, either in health or sickness, be made effectual through grace to their conversion to God.

The great body of the prisoners gave unequivocal evidence of improvement, both intellectual and moral. Their behaviour towards each other, and towards all on board, was highly satisfactory. Nearly all of them had, in some degree, acquired a habit of application and the love of useful knowledge. They became thoughtful, learned to command their temper, to be obliging and courteous, and, generally speaking, conducted themselves in a manner that would have done credit to any portion of the labouring community of England. With scarcely an exception, their conversation was remarkably correct; only on one or two occasions, during the whole voyage, did I hear an improper expression proceed from their lips: and I hesitate not to say, that I should rejoice to see every community of men, whether at sea or on shore, characterised by a similar tone of decorum.

With reference to those men (114 in number) whose enmity to the Gospel appeared to have been subdued—who professed to take up their cross and to follow Christ, and whose temper and conduct, conversation, tastes, and habits, whilst on board, tallied with their profession; we dare not doubt their convictions of sin, their persuasion that in the Lord Jesus alone they

had pardon and life; that they derived peace and consolation from the truth which they appeared to believe, and that by that truth their spirit and conduct were influenced; but to which of the classes specified in Matt. xiii. they positively belonged, it is not for us to say: "They shall be known by their fruit."

They had no encouragement to act the part of the hypocrite; quite the reverse. Of such unworthy and perilous conduct they were constantly warned to beware, and were faithfully shewn that the course of the hypocrite only involves him in greater guilt and wretchedness, and that his hope must perish for ever! But whatever may be said of the sincerity or insincerity of any of the prisoners, in their profession of faith in Christ, and of obedience to him, *they must stand by the decision of their lives, and of the great day.*

Here it ought to be stated, that I never report a prisoner as a reformed character unless his spirit and conduct, and experience of the power of Divine truth, correspond, as far as can be perceived, with the records and requirements of the sacred Scriptures. Were the temper and behaviour of some people, esteemed respectable, who make a great profession of Christianity, and are regarded by many as Christians, to be transferred to one of my convicts, that convict I could not conscientiously report as being a reformed man.

It has been hinted that the prisoners, on debarking from the "Earl Grey," were placed in circumstances most unfavourable to the furtherance of their moral and spiritual improvement.

The Probation system, which has been for several years in operation in Tasmania, places convicts in masses of 300 or 400. And when we remember the lamentable paucity of faithful labourers in the gospel in our penal colonies, the extreme difficulty, if not impossibility, of obtaining pious and suitable men to fill responsible situations at Probation Stations; the character and habits of a vast majority of convicts, and their corrupting influence when not placed under an efficient system of Scriptural instruction and moral discipline, we shall not be surprised if many of our prisoners, even of those who appeared to have been reformed, should be again seduced into sin, and subjected to punishment. In all circumstances the people of God need to be upheld by a Divine power. Severed from Christ, (John xv. 4, 5) they can do nothing. But there are *special circumstances* in which they stand in need of *special grace*; and such are the circumstances in which the prisoners are now placed. It is indeed difficult to imagine any position under the sun in which a Christian can more urgently need the never-ceasing watchfulness and care of the Good Shepherd. The preservation of even an *advanced* Christian in such circumstances would strikingly illustrate the power of Divine grace.

When their Probation servitude is finished, and, in virtue of their "Probation Pass," they have found their way into the employ of a godly and consistent master, they may endeavour, with increased probability of success, to carry their instruction into prac-

tice, and to evince the genuineness of their faith by the scriptural correctness of their lives.

In the meantime little can be learned, from the official reports under the Probation system, leading to any just and satisfactory conclusion respecting their character and conduct.

We can now only leave them in the Lord's hands, bear them on our hearts at the throne of Divine mercy, and implore the Great Shepherd of the sheep to take care of them, and to raise up spiritual and faithful men, who may lead them into closer communion with the blessed Saviour, in the cheerful and habitual obedience of faith and love. When we commend to God's fatherly goodness "*all those who are anywise afflicted or distressed in mind, body, or estate;*" and when we implore the Lord "*to shew his pity upon all prisoners and captives,*" let us have a special regard to all despised and unhappy *convicts*, whether men or women—who should ever be the subjects of the most earnest and believing prayer.

I am fully aware of the extent to which there prevails a chilling, heartless, proud, and ignorant scepticism with reference to the conversion of a convict. But are not the Word and Spirit of God omnipotent? If the atonement and finished righteousness of the Messiah availed for the pardon and salvation of a Saul of Tarsus, a condemned malefactor, an Onesimus, of many even of the depraved Corinthians, and of the betrayers and murderers of the Prince of Life,*—

* Luke xxiii. 32-43; Acts viii. ix.; Gal. i. 23; 1 Tim. i; Philemon; 1 Cor. vi. 9-11; Acts ii. 37-41; vii. 51-53.

shall they not avail for the forgiveness, purification, and life of a *convict*—of *every* convict who believes in Christ, and honestly submits to his authority? Why should not He who died on the cross to ransom convicts, experience the promised satisfaction in presenting them to the Father with exceeding joy?

It would materially aid us in forming a just estimate of that unhappy and degraded portion of the community, and in cherishing becoming sympathy towards them, were we to think more correctly of the character and parentage of the whole human race. What epithets should we hear applied to the first offending human pair, were they spoken of as certain persons speak of modern convicts? They were united in an act of gross *disobedience*, in the perpetration of a *theft*—of a base, ungrateful *robbery*, a most aggravated *breach of trust*! Were they not detected, brought to justice, arraigned at the bar of their omniscient, just, and merciful Judge? and were they not *convicted*, and *condemned to death*? They were *reprieved*, it is true, and a full, free, and *consistent* pardon was provided for them; nevertheless, it was necessary that they should be *banished*—banished from their first happy residence, and sent forth into the wide, wild, and unsubdued world, doomed by hard labour and the sweat of their brow to eat their bread, until the earth in which they toiled for their subsistence should receive their sinful and weary dust, in pursuance of the sentence so justly passed upon them. (Gen. iii.)

When we speak of convicts, lament over their folly,

and condemn their crimes, let us remember the history of *Eden*; let that history duly affect our hearts; let us bear in mind, also, how closely our conduct and character resemble those of the pair in whose fall we are so fearfully interested; let us recollect, moreover, that in all the rich, free, and covenant provision contained in Gen. iii. 15, the whole of mankind are most deeply concerned; and that they are, without exception, invited, and required to lay hold of all that provision, for present pardon and peace, for holiness of heart and conduct, and for everlasting life and glory!

On our arrival in the colony, the prisoners in the "Earl Grey" expressed to me a strong desire to write to their relations. I accordingly supplied them with paper; and their letters, as usual, were forwarded to me. Although their number was very considerable, I was induced to glance at their contents, for the purpose of observing what subjects had been selected, in addressing friends, from whom, in most cases, the writers were separated for ever; and having good reason to hope that most of these letters were written out of the abundance of their heart, their character was certainly most gratifying. With very few exceptions they were *impressive sermons*, whether long or short. They recounted the mercies of God vouchsafed to all on board; referred to the power of the thunderbolt, and of the waves of the sea, as experienced by the prisoners during the voyage; acknowledged

their sin and need of a Saviour; set forth Christ as the only refuge of the guilty and the lost; and urged their relations and friends not to delay, but to flee to the blood of the cross for pardon and life, adding suitable exhortations on reading the Bible, the observance of the Sabbath-day, avoiding improper companions, and so forth. These letters, reaching England, would, of course, be scattered over the country, among that class of the community to which the writers belong, and, with the Divine blessing, were calculated to enforce the importance of spiritual and eternal things, and of turning to the Lord by the reception of his Son Jesus Christ.

From none of the letters to which I refer did I make any extracts. But from one which was written some time after our arrival in the colony, to a near relative in England, I am induced, considering that I can do so warrantably, to make a long citation; which will prove the more acceptable to the reader, because it was not written under the remotest apprehension that it would ever meet the eye of the public. It will be in keeping, however, with the spirit which the writer evinced while on board the transport, and afterwards in the colony, if we use his letter to promote the cause of his Lord and Saviour more widely than he had contemplated. It was written at a Probation Station, at a considerable distance from Hobart, and was forwarded through the proper channel for transmission home. The extract is as follows:—

“MY DEAR,—Thanks to the Lord, I once more am

permitted to write to you in the enjoyment of excellent health, though in a foreign land, and *in bondage, the desert of crime* ; a fact which I wish ever to bear upon my mind, and which, with the Divine blessing, tends to humble me, and render me comparatively contented in my present situation.

“ . . . I have found the Scripture declaration true, that I have a desperately wicked and deceitful heart, out of which has proceeded all that wickedness which man, or Satan, or my own conscience charges upon me, which to the Divine Being must appear exceedingly sinful, and must have sunk me to the lowest depths of misery here and hereafter, but for the hand of mercy bearing me up, but for that Sinner's Friend who bled upon the cross, that the vilest of the vile might have life, and might have it more abundantly ; but though man may deem me, and that *justly*, a very scandal and curse to the earth, yet there is, I find, in God's Word, one infallible rule by which I can judge of myself ; viz., — ‘ They that are Christ's have crucified the flesh with the affections and lusts.’ I trust I really do hate sin and love holiness. It makes my heart bleed to think what a *rebel* I have been, although *I am but a worm* ! I am at times, I confess, rather dejected when I think what distress I have brought, especially upon you, dear —, and sweet child, and upon a number of dear relations and friends who loved me, and who, may I yet indulge the fond hope, still love me, though now an *exile*. Beloved friends, next to the deepest wound I feel in my heart,—the remem-

brance of my base ingratitude to God my Saviour, who had always been doing me good—(and, oh! may I always while I live feel its smart, rather than do such great evil again towards the Lord!)—next to this, I say, is the remembrance of the injury I have inflicted upon *you*. What I have passed through *personally*, is but a trifle to me: the sorrow I have caused *you* is my greatest grief. But I hope you pray for me. Your Saviour prayed for his bitterest enemies. So do as he did; bear me—all of you—upon your hearts before the Lord.

“I am surrounded by very wicked men; but the Lord has kept me, and will still keep the soul that trusts in him. There are a few, I believe, who fear his name in this notoriously wicked colony. I have here with me some of my companions who came over with me in the ‘Earl Grey,’ to whom the instructions they received from our dear friend, Dr Browning, the surgeon-superintendent, were blessed. I believe they are *Christians*. They are walking in the fear of the Lord, and in the comfort of the Holy Spirit. We often speak one to another of his great goodness to such bad men as we have been: and it is good thus to converse. Means of grace are not so plentiful with us as they once were, and as you have them. Oh! my dear —, do prize them; and tell any who you think undervalue or neglect them, to be diligent, or they may be deprived of them, and it will pierce them then, to think of former misimprovements. *I feel it! I do indeed feel it!*”

"My dear —, the time will arrive when, if it please God, we shall have a prospect of meeting again" [alas, a feeble prospect!]* "At present, let us wait, and put our confidence in the Lord, who causeth all things to work together for good to those who love him: 'Be still, and know that I am God.' May he grant us patience and submission to his will! I trust my friends will not disown me. An over-anxious desire to increase my master's connexion led me into company, which brought on habits of drinking and 'treating,' and led to my ruin; and, being heedless, like those at the 'Slough of Despond,' I fell in. Oh, that my fall may be a warning to all who knew me! Oh, that I could restore to one of the best of masters what I wasted of his property in profligacy! But I am content to suffer this banishment; and on my own part this is the lightest of what I do suffer: I feel that I deserve ten times more. Tell Mr — you have heard from his unworthy servant. I hope he is prospering, and that he will never give another journeyman the liberty he gave me. I say not these things to extenuate my guilt. Tell my dear — to be a father to my dear child as much as he can, and the Lord will not forget his labour of love.

"Weak and prone to err, and constantly in the midst of the *grossest and most terrible wickedness*, I often tremble, knowing that I possess the elements

* It is supposed that the proportion of convicts who return from the Penal Colonies to Great Britain and Ireland is about *one in a hundred*.

of all that is evil in my own breast, which, did not grace prevent, would take fire, and then I should be capable of doing all that is soul-destructive: yea, which would involve soul and body in wretchedness and ruin for ever! God be thanked, he has hitherto helped me; and, though beset with snares, still I stand a monument of his mercy: and,

‘How can I sink with such a Prop,
Which bears the world and all things up!’

“Dearest —, my imagination takes wing, and carries me 18,000 miles [15,000?] across the great sea, and places me by your side in your own humble dwelling. The first thing that rises in my mind is, how is it with your soul’s concerns? are the consolations of God small with you? Your health,—the health of my child,—the manner in which you get your living,—the welfare of all my dear friends and relations,—are all questions I should propose, and are important; but my great concern is to know as to the health of your precious and immortal soul. The love of Christ is to the humble penitent the never-failing source of true comfort. Nothing else but the gospel of Christ received into the heart by faith can give us happiness that will remain uninjured by all the changing scenes of this changing life—that will enable us to rise above the trials and troubles of this world. This happiness alone is built on the true foundation, and it will abide for ever! It will not deceive us nor desert us in the time of need. Blessed

be God! I find it so. I trust *you* do; I cannot wish you a greater blessing.

"To my deep regret (and I attribute my downfall to this cause), I was not diligent in the use of all the means of grace, especially watchfulness and prayer, and have been wisely permitted to feel and to suffer the sure consequences of my own conduct. Once more,—it may be for the last time,—let me entreat all who profess to believe in, and follow Christ, to value private and public means of grace. Though there is an inexhaustible fulness of grace and blessing treasured up in Christ for all who hunger and thirst after righteousness, yet we often, like Hagar in the wilderness, sit weeping near the well of consolation, and will not lift up our eyes to see, nor raise our hands to receive from the Fountain of Life the waters of comfort, to the joy and refreshing of our souls May you, dear —, draw from Him by faith, who is the fount of every blessing, daily supplies; and the water he will give you shall be in you a well of water, springing up into everlasting life. So prays your truly affectionate, " — — —."

It is impossible to tell with what trying severity transportation, though rendered by Divine grace subservient to the soul's everlasting welfare, operates on all convicts, and especially upon such men as the writer of the above letter,—a letter which is calculated at once to shew the sustaining power of vital

Christianity under such an overwhelming and agonising chastisement, and to warn every man and woman in Great Britain and Ireland against violating in any way the laws of the land, thus *voluntarily* subjecting themselves to a punishment, the nature and tendency of which so few persons seem fully to understand, but which is, in every respect, so terrible, and so likely, in ordinary circumstances, to prove disastrous to the soul, that it ought ever to be regarded with the utmost dread !

PART SECOND.

INSTRUCTION AND MANAGEMENT.



INSTRUCTION AND MANAGEMENT.

CHAPTER IX.

Embarkation—First address.

IMMEDIATELY after the embarkation of the prisoners, or as soon after as possible, the whole body being assembled on the quarter-deck, and the guard drawn up on the poop, the following, or some other suitable address, is delivered :—

Address to the Prisoners immediately on their embarkation, and before they are permitted to quit the quarter-deck.

This day commences a new era in your existence. The moment you set your feet on the decks you now occupy, you came under the *operation*, and I trust will speedily come under the *influence*, of a system which contemplates you as intellectual and moral beings; as beings who necessarily exert an incal-

culable influence, good or bad, upon each other, upon mankind, and upon the moral universe; as beings, moreover, who can never cease to exist, either in a state of perfect happiness or of unutterable wretchedness. The present moment is the link which connects the *past* with the *future*;—a moment calculated to bring the past most vividly to your recollection, to awaken in your bosoms a deep and anxious solicitude respecting your future career and experience; a moment so full of interest to you and to me, so pregnant with result to every individual now before me, that I feel it difficult to determine what points of consideration I ought to select. It is your present and everlasting welfare that I now seek; and perhaps, you cannot, at this instant, be more profitably exercised, than in honestly and solemnly calling up to your recollection the days of your life that are gone.

Permit me, then, to ask you, in order that you may put the question, every one of you, secretly to himself, What views do you now entertain of your past life?

What think you of the *period of your infancy*?—when you hung a helpless, and, as it respects guilt personally contracted, a guiltless babe on your mother's breast—the tender object of a mother's care: over whom she watched day and night, with a sleepless solicitude only known to the faithful mother? Can you think on the fond embraces of a mother's love, and the unutterable and delightful feelings with

which she gazed on the child of her affection,—I ask, is there a man now before me who can thus think on the days of his infancy, and compare them with the *present moment*, and his heart remain unmoved?

Do you now consider how your father and mother toiled to procure, with the sweat of their brow, bread for *you* to eat, raiment for *you* to put on, a bed for *you* to sleep upon, and a house to shelter *you* from the cold, and the rain, and the storm,—can you remember all this, and not ask your own hearts, How have I requited my parents' labour, care, and love? Oh, could they for a moment have imagined that they were rearing up children to bring dishonour upon their name, to be the inmates of prisons and of convict hulks, and to appear, covered with the badges of infamy, as you now do, on the decks of a transport, to be removed with forfeited liberty from their native land, to some distant corner of the world, there to reap the bitter fruits of folly and of crime, what would have been the agonies of your parents' hearts!

Perhaps there are before me the children of pious parents. You who are thus privileged, are the subjects of many fervent prayers. Your parents carried you, in the arms of their faith and love, to the throne of grace; and there, in the fervour of secret devotion, when no eye saw but the eye of Him whose help and blessing they implored, did they dedicate you to that compassionate Redeemer, who came to seek and save the lost!

Do you remember how they taught you the Scrip-

tures, and led you forth on the Sabbath-day to the house of God? Do you now remember the daily worship of God in your father's family, his morning and evening reading of God's holy Word, accompanied with prayer and praise? When the hour of rest arrived, the arms of a fond mother placed you in the couch which her affection and industry had prepared; and you fell asleep, listening to the tenderest expressions of maternal love. By the bedside of her slumbering and unconscious child she kneels in prayer. Her heart's desire and that of her husband is, above all things, to see their children become the children of God by faith in Christ Jesus, and so be assured of that good part which shall never be taken away from them.

Do you recollect, as you advance in years, how you set at nought all their counsel, despised their entreaties, frustrated their prayers, and, by your disobedience and ingratitude, grieved their spirit, and stung their hearts? They saw the first outbreakings of the corruptions of your nature, and laboured to see those corruptions uprooted. They observed your disposition to turn your back upon *them* and upon *God*, and tenderly remonstrated with you on the fearful choice you were making. They saw your choice of associates, and reminded you that he who walketh with *wise men* shall be *wise*, but that the *companion of fools* shall be *destroyed*; yet all was of no avail. Your parents laboured *for you* and *for God*; you contended *against your parents*, *against God*! You cared not

for a father's grief or a mother's broken heart; you heeded not their counsel; you steeled your heart against their love; you were wedded to the companions of your iniquity—to your unhallowed enjoyments, and after them you were determined to go. When the messengers of peace beckoned you to return to the paths of holiness, you sullenly turned your backs, determined to take the full draught of sin, though you knew that *death* was in the cup. Thus you ran greedily in your own ways, reckless of all consequences, until justice laid her iron hand upon you, and awarded you what *by your deeds you demanded*, and the interests of society required—namely, *that you should be removed from the land of your birth, and be placed in circumstances corresponding with your character and your crimes.*

But although few of you may have enjoyed the privilege of being brought up by *consistent* Christian parents, still there are many advantages which all of you have possessed.

Have you not, ever since you opened your eyes upon the world you inhabit, had visible proofs of the power, wisdom, and goodness of God? Do not the heavens declare the glory of God, and the firmament shew his handiwork? Do not your own bodies declare to you the perfections of Him who made you, and who has fed and upheld you all your life to the present moment? Hath he not been continually doing us good; giving us rain from heaven and fruitful seasons, filling our hearts with food and

gladness, giving us life, and breath, and all things? (Ps. xix.; Acts xvii.)

And what have you to say to CONSCIENCE—which God has placed in every man's bosom, by which to distinguish between right and wrong? Have you been careful to enlighten conscience? and have you listened to its voice? Do you remember, when a child, with what a clear and distinct voice it spake to you; told you of some immediate duty, some good act to be done, and bade you make haste and do it; or remonstrated with you as to some sinful omission, or some evil deed, warning you of consequences? And do you recollect with what conscious *sophistry* you laboured to *turn aside* her reasonings, to silence her voice, to impose upon yourself, and so gratify your sinful desires? In this way conscience became seared as with a hot iron, and you have gathered the bitter fruits of your triumphs over her remonstrances—you have reaped an abundant harvest of guilt, infamy, and suffering.

Have you not received many warnings from the *dispensations of Divine Providence*? Have you not been often visited with affliction?—brought, it may be, to the very gates of death; but your life was in great mercy prolonged, to give you time and space to return unto God. And how have you improved these kind chastisements? Have they produced the effect for which they were designed by a gracious God? Let conscience and your presence here answer the question!

Which of you, moreover, cannot recollect a rela-

tive, an intimate associate, cut down by death, perhaps suddenly, or at the close of a lingering disease, during which he was, by his sufferings, preaching a loud and intelligible sermon to all around him? Was he carried off in the midst of his iniquity, while rejecting the mercy published in the gospel? Oh, how loudly does *such a death* speak to your conscience! And could you but hear the voice, how loudly does your friend, at this moment, address you from the regions of despair and everlasting burning! Or, was he a faithful follower of Christ? How does he now beckon to you from the mansions of eternal rest, and call upon you to turn at once from paths that lead to death!

Has your attention never been arrested by the holy and useful lives of godly men, rich or poor—men who live above the world, humble, consistent Christians, who press forward to a blessed and glorious eternity? Why did you not, then, follow their example, and secure to yourselves their happiness? To say that you reckoned all the avowed followers of Christ hypocrites is too absurd to deserve our notice. If there were no GOOD shillings, there COULD be, in circulation, no BAD ones; and if there were no *real* Christians, there would be no *hypocritical* professors of Christianity. Your conscience tells you, it was because you hated the Lord, that you hated his faithful servants, and preferred the broad way of iniquity, that leads to eternal destruction, before the narrow path which conducts unto everlasting life.

But, again: have you never heard of a book called

the BIBLE? I ask you, most solemnly, how have you treated it? You know that it was written by men inspired by the Spirit of God, and that by the Bible God himself speaks to your understanding and heart. And when God addresses us, has he not a *right* to be heard? Your Maker graciously sent to tell you of your rebellion and danger; of his love, and the provision he has, in his great mercy, made for your deliverance, and recovery to himself and to happiness; what reception, then, have you given to his message, and to his Bible, through which that message was conveyed? His message have you not refused to receive? His Bible have you not treated with indignity and neglect? You know that you have not made it your business to search it diligently, and in a right spirit; nor yielded to it the obedience which it is your duty and privilege to yield; and *therefore* it is that you are this day standing on these decks in your present unhappy and degrading circumstances. Obedience to your Bible would have prevented all the evil you have brought upon yourselves, and which you now of necessity must endure.

Are there many of you who tell me you cannot read, and that *therefore* you do not deserve blame for not reading the Bible? I ask you, why cannot you read? You knew that a written message to you from Heaven must deserve to be examined; and it must be your interest, as well as your *duty*, to use your utmost endeavours to be enabled to read and understand such a message. But what efforts, what *strenuous* exertions

have you made? Had you no access, by any means, at some period of your life, to a school? How many persons did you entreat to instruct you; and who *refused* you help? Have you not manifested a shameful *indifference* about the matter, preferring any amusement, however low and pernicious, to the manly exercise of learning to read the Scriptures? I can scarcely suppose that there is among you one individual, who might not have been able this day to read, had he done his duty, and used the means of instruction within his reach. For such wilful ignorance, and for all the crimes and sorrow that spring therefrom, is that man answerable to his conscience, to society, and to God!

Once more: You had access to *places of public worship*, where the sacred Scriptures were read, prayers offered to God, and the gospel of salvation freely published! Did you thankfully avail yourselves of every opportunity of there meeting with the people of God, to wait upon him in his appointed ordinances?

How have you employed the first day of the week — *the Lord's-day*? Look back upon your Sabbaths! What speak they now? Are you prepared to hear their voice at the judgment-seat of Christ? What do they witness? Do you tell me they witness against your *parents*, or your *masters*? These are not replies to my present questions. What testimony do your Sabbaths bear to *you*? Have you used them for the ends for which they were graciously given to you? Did you regard the day of holy *rest*, as the day of

slothful indolence? How much of God's holy day did you spend in *idleness*: how much in sinful and gross indulgences? Where were you when you heard the tolling of the bell, when the people were gathering themselves together to hear the word of pardon and peace, of holiness and life? What said you to the *loud call*, or to the *whispers* of conscience, when your neighbours and their families were proceeding to the house of prayer? Whither did your feet carry *you*?—To the place where the blessed *Jesus* hath promised to meet, to receive, and pardon sinners, and to fill them with the joys of his great salvation? or did they bear you to the haunts of vice, the abodes of darkness and of the children of darkness—the gates of death, which lead down to hell? The *tavern* was more suited to your dispositions, than the place of *divine worship*; the destructive draught from the poisoned cup was swallowed with a greedy relish, while the rich provisions of the gospel table, and the pure water of life, were utterly loathed and rejected; dust, the serpent's meat, was preferred to the bread of heaven; low and corrupting ribaldry was more pleasing to the ear of your licentiousness, than were the truths of the gospel. The song of the drunkard was preferred to the hymn of salvation and praise. Shame, poverty, disease, and death, were chosen rather than respectability, competency, health, and life; and you are this day reaping the fruits of your choice.

Finally: you knew *the laws of your country*; that you were bound, both by the laws of God and man,

to speak truth, to be honest and upright, and to wrong no man; that it was your duty to be industrious and frugal; to provide, by some lawful calling, for yourselves and your families; and you were perfectly aware that the peace of society required that the laws of the land should be enforced; yet these laws you deliberately, and the greater number of you, probably, oftener than once, violated. This course of conduct you moreover followed, in the face of many practical warnings furnished to you by thousands of your countrymen, who, by their unprincipled and lawless conduct, rendered themselves obnoxious to justice, and paid the penalty. Thus have you forgotten the tender care of your parents, despised their counsels, and frustrated their prayers; you have stifled the voice of faithful conscience, neglected the warning of Divine Providence, hated the holy example of God's children; neglected or perverted the Word of God; the house of prayer you have forsaken for the abodes of sin and death; on the sound of the gospel of peace you have closed your ears; the Lord's-day you have profaned; the laws of your country you have trampled under your feet:—The judges of the land declared, on the verdict of a jury of your own countrymen, that the peace of society demands your being forthwith removed to a distant corner of the empire; and you cannot fail to acknowledge—*provided you are now in a becoming and hopeful state of mind*—that your sentence is *just*, and that the Judge of all the earth, who knows your

heart, and all your ways, hath acted towards you, not only in *righteousness*, but likewise in wisdom, and in *great mercy*.

These reflections may be painful to your minds, but they are profitable. You are at this moment entering upon a new career; you now come under a system of moral discipline, which contemplates, not only your present, but your future character and enjoyments through endless ages; and it is of the utmost importance that you should entertain just views of the past, and be duly prepared to enter upon what lies before you.

Should there be—the case is *possible*—one individual amongst you, who has in *truth* reason to conclude that he is not guilty of the crime imputed to him, let him remember that, however much such an evil is to be lamented, and however much *man* may have sinned in tearing him from his friends and the land of his birth, that there are *other* crimes with which he is justly chargeable before God, which deserve at his hand a far severer chastisement; and that viewing the infliction as an evil which the All-Wise and Sovereign Ruler of the universe has permitted to overtake him, it may be so improved as to advance his best interests for Time and Eternity!

I merely admit the *possibility* of such a case, knowing that it is not a rare thing for men in your situation to allege that they are *guiltless* sufferers; but the *probability* is, that there is not among you *one* individual

(or not more than one or two) who is not guilty of the crime or crimes for which he is now suffering.

You now withdraw to your berths, and you will do so in deep and solemn thought. Let every man's mind retire within himself. Let there be no talking, but let all be deep consideration. Look back upon your lives; silently meditate upon, and faithfully apply, every man to himself, that which has been now spoken in great kindness to you all. Let every one consider, that to talk to his neighbour on retiring from this place, is to invade his neighbour's rights, and to interrupt that solemn and secret communion he is now required to hold with his own heart, and with Him who is the searcher of all hearts, and from whom no secrets are hid.

CHAPTER X.

SECOND ADDRESS TO THE PRISONERS.

THE following day is chiefly occupied with the organization of the people. They are formed into three divisions, and placed under the superintendence of three captains, cautiously selected from amongst their fellow-prisoners, according to the character given them in the hulks and prisons, and my own observation of their countenances, and general demeanour. Besides the appointment of captains of divisions, as many more of the petty officers are nominated as can be fixed upon consistently with prudence.

Before mustering the people below for the night, they are assembled on the quarter-deck—the guard being on the poop—to receive the *second* address; of which the following is the substance :—

In my first address, I endeavoured to assist your recollections of your past lives, in order to aid you in the secret examination of your hearts, and I hope that you have solemnly and prayerfully reflected upon what I said; and that He to whom the night is as the day, hath seen your unfeigned contrition; observed

your self-abasement; and recorded, in the book of his remembrance, the earnest longing of your souls to be delivered from sin and death, and recovered to holiness and life.

I. I now call your attention, in the *first* place, to the exercises in which you are to be occupied during the voyage; and I do not address you merely as *prisoners*, but as *my fellow-men*. Of the causes which brought you here, I say nothing. All that I have to do with at this moment are the facts, that I *find you here*, and that *I find myself here*, charged with the care of your persons, your health, improvement, and happiness. I look upon you as so many members of that family to which I also belong—the offspring of one almighty Parent, the Creator and Preserver of the Universe. He made you, and he made you *for himself*. He formed you at the first in his own moral image, and under his blessing; you have lost that image, and fallen under his disapprobation. Still you are accountable to him for all you *think*; for your *belief* and *unbelief*; for all you *say* and *do*. You are likewise *immortal* beings. Every one of you is in possession of a *deathless* spirit, which must soon quit the tabernacle of clay it now inhabits, and, leaving it to return to the dust whence it was taken, must appear before God, to receive at his hand according to the deeds done in the body, whether they be good or evil.

But he who is not a man that he should lie, nor the son of man that he should repent, hath announced to a guilty and desolate world the joyful tidings of a

Divine Deliverer. The eternal *Word*, by whom all things were made—even the beloved Son of the Father, clothed himself in the nature of the fallen and the lost, and appearing as the “*Prince of Life*,” vanquished the great adversary, and accomplished a complete salvation for the human race. This great salvation was exhibited to the Patriarchs, and to the nation of the Jews; it was preached by our Lord and his Apostles; and in the Scriptures these glad tidings of great joy are proclaimed, at this day, to all the sinful and perishing children of men, without distinction of rank or condition; proclaimed to *you*,—for *your* deliverance from sin and its bitter fruits, for *your* recovery to God and to holy and blissful obedience. According to your treatment of this message of mercy and peace, will be your eternal condition. If you receive it, you receive pardon, life, and glory everlasting; if you reject it, you choose condemnation, death, and never-ending wretchedness. But the Holy Scriptures not only reveal to you the way of pardon and peace, but all that you really require to know in this life respecting God and yourselves; what you are to *believe*, and what you are to *practise*; the duties you owe to your Maker, your fellow-men, and yourselves. They inform you on what principles, and from what motives, you are to act, so as to please God. These inspired writings constitute the chart by which to steer your course, through the present life, to the shores of a boundless eternity! They are the magazine, wherein is the whole Christian armour with which you are to

meet and vanquish all your spiritual enemies. They set before you the Bread of Life, of which if a man eat he shall never die; the raiment which waxeth not old; the robe of righteousness; the garments of salvation and praise. They supply you with gold tried in the fire, that you may be rich. They conduct you to that great and gracious Physician, who is able and willing, without money and without price, to heal all your wounds; to remove all your diseases; to enable your eyes to see, your ears to hear, and your hearts to receive the things belonging to your present and everlasting peace. When you are cast down, they will raise you up; when bewildered and perplexed, they will give you counsel, and say to you in a language you will understand, "This is the way, walk ye in it." When your heart is disconsolate, they will fill you with that joy with which a stranger intermeddleth not; when in darkness, they will give you light; when weary and faint, they will supply you with strength, and courage, for all the demands of the day; when filled with self-loathing, they will shew you in whom the Father regards you as "complete;" when elated with the joys of salvation, they will keep you humble at the foot of the cross. In health they will quicken you in the work your heavenly Father hath given you to perform; in affliction, they will enable you to exercise resignation and hope; and holding fast the truth concerning Jesus even to the end, you will through faith in Him who died and rose again, be made more than conquerors over the last enemy,

and partakers of that eternal life and glory which the Lord hath promised to all who love and obey him.

Your principal exercises, during the voyage, then, will be to read the Scriptures; to search them diligently; to commit them to memory; to store your minds with their precepts and doctrines; and especially to study that grand remedial system there made known for the restoration of sinful men—and therefore of *you*—to the Divine favour, to holiness, and to bliss.

It is necessary that you should be made acquainted with some of the *evidences* of the truth and inspiration of the Holy Scriptures, that you may be able to defend yourselves from the attacks of the wicked; we shall therefore devote a portion of our time to that subject. Your attention will also be directed to the investigation of the works of creation, especially the world we inhabit, and our solar system, which is calculated to elevate our souls to God, and to fill us with wonder, admiration, and praise.

But it is the Bible itself which I am most anxious that you should read and study; and you will all, I trust, be able, at the termination of the voyage, to read with so much accuracy, as to warrant my giving each of you a copy previously to your debarkation. Past experience leads me to expect to find a large proportion of you totally uneducated. If so, you will find at school abundance of employment during the voyage. Idleness can have no place with us; the whole of our time will be in demand. The most

willing, cheerful, and active exertions will be required on your part, to remove the calamity under which you now lie, of not being able to read, or not with facility; and to acquire useful knowledge, especially the knowledge which God communicates to you in his Word. So actively employed will you be in the business of your education, that the period of your voyage will insensibly glide away; and you will feel that it has been too short for the delightful and profitable exercises in which you have been engaged.

When you shall have learned to read *well*, you will be allowed the additional privilege of learning to *write* and *cypher*. A number of you, moreover, will be occupied, during a portion of your time, in *teaching*, and in discharging the duties of *petty-officers*, according to instructions which, in due time, will be issued.

II. I have, in the *second* place, to set before you the character of that *discipline* under which you are to be placed in this transport. It will be, as much as possible, a *moral discipline*, approximated in principle and end to the Divine government, or moral discipline of the universe. God is a holy God: his throne is established in *holiness*; his law is a *holy* law. In his government there is to be found nothing, properly speaking, *arbitrary*. His acts are all founded upon the immutable principles of truth and justice, and dictated by infinite wisdom and love. God willeth—that is, desireth—the happiness of all his creatures; but their happiness must, in the very nature of things, depend on the conformity of their character and con-

duct to his revealed will. *Your* happiness, then, is necessarily involved in your accomplishment of the revealed will of God.

From these considerations, it is very evident that, whatever laws and regulations are enacted by man for the government of his fellow-men, in order to be sound, safe, binding, and conducive to the happiness of the community, they must be in perfect harmony with the revealed will of the Sovereign of the universe. All human legislators are bound to bear solemnly in mind that they are legislating for beings who are *already* the subjects of a government infinitely superior to all other governments; the subjects of a King, who has an inalienable right to their supreme affection and unlimited obedience; whose law is, in its authority, infinitely above all the enactments of the creature, and renders null and invalid every opposing or conflicting decree or command.

In laying down rules, then, for the regulation of your conduct on board this transport, it will be my care to see that such rules are in perfect keeping with the revealed will of your Maker; so that you shall not be required to do or omit anything which would imply an infringement of his laws; but that, in obeying me, you shall be found yielding obedience to the great Ruler of us all.

It is required of you, therefore, that your language, your manners, and the whole of your conduct towards each other, be in keeping with the spirit and precepts of *Christianity*. The grand rule for your guidance is

so summarily and beautifully expressed by our Lord, that when once heard it is understood ; and with the slightest desire to remember it, can never be forgotten :

“ ALL THINGS WHATSOEVER YE WOULD THAT MEN SHOULD DO TO YOU, DO YE EVEN SO TO THEM.”

Keeping this rule in view, and carrying it out in the whole of your intercourse with one another, you cannot fail to secure the approbation of your own minds, and give satisfaction to me and to all who act with me in the public service. In accordance with its spirit, it is enjoined upon you to regard each other as *brethren*, to cherish those feelings of kind and affectionate interest in each other's happiness, which become you as the offspring of one common Father, and which ought to derive a peculiar tenderness from the circumstances in which you are placed, as *fellow-transgressors*, reaping the bitter fruit of your crimes. Although there are amongst you, unquestionably, *degrees* of guilt, yet you must remember that you are *all guilty*, and consigned to the same punishment ; it is fit, therefore, that you should all sympathise with each other under such a heavy calamity. The least depraved amongst you, however, will regard the calamity of being guilty, and having *merited* punishment, as far more severe, and calling forth deeper and more tender sympathies towards each other, than the mere *endurance* of it. Compassionate and brotherly affection ought therefore to stamp the whole of your social intercourse, as companions in offence and in suffering, who are *now* giving your hearts unto God.

Your opportunities of exercising the best and kindest feelings will be ample. United together as one large family, not only personal but relative duties must be every moment recurring. I request, therefore, that you will be continually on the watch to ascertain the duties immediately incumbent upon you; and that you will set about the performance of them with a cheerful alacrity. I entreat you to get rid *at once* of the debasing principle of *selfishness*. In seeking deliverance from it, you seek in the most effectual manner your own peace, and the comfort of all with whom you have to do. But if, on the contrary, you suffer yourselves to be influenced by this repulsive and degrading principle, you will not only banish peace and serenity from your own breasts, but you will excite and foment discord amongst your associates; and thus counteract all my efforts to advance their best interests. Let me, then, see every one of you habitually influenced by a spirit of self-denial and universal benevolence. Let every one *prefer his brother before himself*, seeking first of all *his* welfare and convenience, and then his own; or at least let his own and his brother's interest have an equal share in his regard and attention. Should you at once come under the influence of such a generous, elevating, and ennobling principle of action as this, how delightful will be the discharge of the task—if task it could then be called—which devolves upon me! Why, your government will be your own!—your own spontaneous rule!—a government springing

up out of the rule which each member of our large family exercises over his own heart and mind; the government of brotherly affection, and disinterested regard to the general good; the government of supreme love to God!

This being the character of our little community, our ears will never be assailed by the boisterous language, or our eyes pained by the savage tug of a grasping and all-appropriating selfishness. The calmness of our moral atmosphere will not be disturbed by the revolting contest for personal mastery and enjoyment, nor by the appropriate language of a sordid self-seeking. Self-denial will take the place of self-indulgence, and the strife amongst us will be the strife of brotherly love; not who shall do least, but who shall do most for others' comfort; not who shall have this or that good thing, but who shall be most ready to waive the privilege in behalf of another.

You will not only be careful of each other's comforts, but you will be kindly watchful over each other's speech and behaviour, as well as your own. None of you will suffer evil upon his brother, but will "in anywise rebuke him;" only these rebukes will be in soft and gentle language—language suitable to one who feels himself to be more weak and erring than the brother whom he corrects, and thus his words of reproof will be like soft oil, refreshing and salutary, and which will not break the head or wound the feelings of the reprovèd.

You will not only be attentive to each other's

comfort, language, and behaviour; but you will, with a prudent and affectionate zeal, embrace every opportunity of doing the greatest possible good to one another, and study to promote, to the utmost, your mutual happiness and highest interests.

To my instructions respecting your demeanour towards your petty officers and schoolmasters, who will be chosen from amongst yourselves, you will be, in a special manner, attentive. You will not only bear in mind that they act for *me*, but that the object of their appointment is *your* advantage, *your* improvement and happiness; and you will so act as to ensure to them the enjoyment of unmingled satisfaction in the discharge of their official duties.

I shall always regard any act of disobedience or impropriety of conduct towards a petty officer or schoolmaster as more aggravated than if such conduct were manifested immediately towards myself; and it will therefore be visited with severer expressions of my displeasure. Offences committed directly against petty officers, not merely imply that dereliction of principle which is involved in every offence, but are aggravated by more or less of meanness of spirit and baseness of disposition; they will therefore be visited with that degree of punishment which not only I, but all the sound-thinking amongst yourselves, must feel they deserve.

With regard to your demeanour towards the officers of the guard, and the soldiers under their command, the master of the ship and the ship's officers

and crew, let it ever be influenced by the same spirit which you have been enjoined to cultivate towards each other. Let your language be always becoming and respectful, your manners most unequivocally polite, and your whole conduct consistent with the dictates of sound reason, and the regulations laid down for your guidance. The guard have duties imposed upon them, with which you are not, in the slightest degree, on any account whatever, to interfere. To none of the soldiers do I allow you to speak, unless in cases of necessity, and in the discharge of your duties. And when, at any time, you are addressed by any of the soldiers, you will uniformly reply in language the most becoming and creditable to you, and most suitable for them. To the sentries you are, on no occasion, to utter a word without my permission; none under the Crown are more sacred than the person and office of a sentry. Towards them you will therefore ever manifest the most watchful respect, and promptly attend to all their prohibitions. But it will be your business so to conduct yourselves, as to avoid ever coming into contact with the sentries at all, or with any of the guard, excepting in the performance of the duties required of you.

With the working of the ship or with any of the ship's duties, you are never to presume to interfere, except when your assistance may be required; which, to avoid interference with your assigned duties, and especially your school-hours, must always be with my permission, and which you will then cheerfully

and readily afford. In one word, towards all on board, you will ever cultivate the best and most kindly feelings.

At present I shall only remind you, that I most distinctly and positively prohibit everything that in the slightest degree tends to corrupt the mind, destroy social harmony, and retard intellectual and moral improvement. All indecent language; low, unmanly vulgarisms; all offensive slang; all profane oaths, cursing, and execration; all expressions derogatory to the honour of God, and calculated to pain the ears of those who love and reverence his name, I most solemnly forbid. As regard to your best interests, present and future, a respect to good order, and a due regard to the protection which every man and boy among you has a right to expect from me, demand that all such language be wholly and entirely banished from amongst you.

On the same grounds, I forbid the use of all irritating and provoking speech or gestures, in your intercourse with each other; the employment of all vulgar epithets and unmanly "nicknames," the use of which always indicates a low and undisciplined mind. In a word, I most earnestly request, that you always speak to each other in plain and chaste language, such as can give no possible offence to any one, even the most virtuous and refined. If you duly recollect that you are *men*, who, though depraved, are still the highest order of beings in this world; and if you keep in mind that which every man has a right

to expect from another, as well as the respect which every one owes to himself, it will become easy and natural to you to employ, in all your intercourse with each other, the most becoming language. I do desire, that I may never, during our voyage, have cause to reprove any of my people for anything disrespectful in speech or behaviour.

As nothing is more subversive of confidence and social order than falsehood and lies, it is most strictly enjoined upon you, that you do always speak TRUTH. At all hazards, whatever may be the consequence, speak nothing but what you do really believe to be true. What is more base, more wicked, than a lie? What more dishonouring to the God of truth? What more injurious to society—what more deserving of punishment? With us, lying must, like other crimes, be ever visited with disapprobation; in other words, with some appropriate infliction.

Bearing *false witness* is lying, accompanied with high aggravations, and therefore merits a severer punishment.

You are required to cherish the strictest habits of honesty, and, according to the golden precept laid down to you, to respect your brother's property, as you would desire him to respect yours. If you are wise and virtuous enough to act on these principles, we shall not have a single case of theft during our voyage; not one case to cast a stigma upon *you*, or cause grief and disappointment to *me*. I do not, at present, remember one instance of theft, committed by

my people, during any voyage, escaping detection sooner or later. But honesty arising from the fear of detection and punishment, is *not* honesty. To be honest, you must be honest *on principle* ; honest, because GOD commands you. Such is the honesty which I desire to see the whole of you cultivate and practise.

Again I have to request, that you unite cordially with me in endeavouring to secure the calm and profitable observance of "the Lord's-day." I can have no authoritative control over your thoughts and *spiritual* observance of that holy day ; but it is my imperative duty so to arrange our affairs as to preserve quiet and peace, and to prevent, as far as in me lies, everything calculated to annoy or disturb those who desire to honour the Lord on his own day. The observance of the Lord's day for spiritual exercises and enjoyment, is *every man's right* ; and it is my incumbent duty to preserve to every man under my care *the uninterrupted enjoyment of that right*. To you God has given the day ; and to you I am bound to secure, as far as possible, the opportunity of availing yourselves of his gift. I shall therefore take care that nothing be done on that day, save works of absolute necessity and mercy ; and it will give me peculiar pleasure to see that you faithfully and voluntarily dedicate the Lord's day to the *cheerful* and *delightful* pursuit of biblical knowledge, and the *happy* observance of all Divinely-appointed ordinances, as far as circumstances permit.

Playing at cards, and every species of *gambling*, on *any* day of the week, are most positively prohibited. It is quite unnecessary for me to state here, the many strong reasons which might be urged for this prohibition. To the more reflecting and experienced among you, some of these reasons must be familiar. By all men of sound mind and good principles gambling is, in all circumstances, considered as a crying evil, and must certainly be regarded in this light by us ; for it is a practice at once dishonest and injurious, and totally at variance with the law of brotherly love. But even were it lawful to gamble, *we* have no time for such trifling, or for any unprofitable amusements, much less for those which are sinful. Just views of the value of time, and of the account which, "at that day," we must all render of its use and of its abuse, will not permit us to divert any portion of it from the purposes for which it is given to us. You will enjoy abundant relaxation in your night's rest, and in constant change of duty. And you will have wholesome exercise in your marches, by divisions, around the decks every evening, or as often as the weather and other circumstances will permit. Such of you as may be called to fill the situation of petty officers, will find that the zealous discharge of your duties secures to you abundance of exercise.

The youngest among you must now, in some measure, understand that it is in the strictest sense a *moral discipline* which I desire to see in operation on board this transport. In further proof of which I

shall give orders that those irons—the badges of your disgrace—with which you are at present fettered, be removed from the whole of you, at as early a period as is consistent with the discharge of other duties ; and I do most ardently hope, that when I have once caused them to be struck off, you will not, by your conduct, *demand* their being again replaced ; for what can be more disgraceful to you, and painful to me, than the clanking of these irons as you walk along the decks ?

CHAPTER XI.

Petty officers, their duties, and address on their appointment.

THE earliest opportunity is taken of again assembling the people, to announce to them the persons appointed as petty officers, and to state the nature of their duties, and what is reciprocally incumbent upon the people, and those in authority over them.

The petty officers being drawn up in line, and placed before the people assembled on the quarter-deck, the third address is delivered as formerly from the poop, and is in substance as follows:—

THIRD ADDRESS.

The men appointed to fill places of trust and responsibility are now placed before you. The brief recital of the duties connected with their several stations, while it exhibits to them the demands which will be made upon their attention and exertions, intimates also to you what will be required of you, both with reference to yourselves and to those entrusted with your comfort, and charged to watch over your conduct.

The whole of you who are to occupy situations of

trust, I earnestly exhort to reflect on the nature and object of the duties of your several offices.

You will remember that it is *men* with whom you have to deal; men possessed of feelings and capabilities like your own; God's creatures whom he pities and loves; whose truest happiness he seeks to promote; and whose interest he requires you, to the utmost of your power, to advance.

You will ever keep distinctly in mind, that the object of your office is the promotion of the people's regularity and comfort, in connexion with your own; and that the end in view can only be attained by a strict adherence to the regulations laid down for your guidance, in the manly spirit of firmness, tempered with meekness, and in the exercise of forbearance guided by true benevolence. You will be required to exercise great vigilance and zeal, activity and self-denial; you will accustom yourselves to *consideration* and *forethought*. Endeavour to acquire the *habit* of being always on the alert, and by thoughtful anticipation, prepared for the duties of the present and the coming moment. Remember for what purpose your minds are given, and that it is a *reproach* to a man to have occasion to say with reference to the performance of any duty, "*I forgot!*" for inconsiderate forgetfulness, so far from being an *excuse*, is a mischievous *offence*, and may be the very fault committed. You will keep in mind, that nothing is more essential to the peace and comfort of us all than *order*; and that, to the maintenance of order, *punctuality* is indispen-

sable. That man who does not habitually make every hour accomplish its own duties, is most unfit to be intrusted with authority over his fellow-men, and the management of their interests, or even of his own. I do therefore confidently trust, that my petty officers will discharge their duties, so as not only to avert the necessity of their being removed from office, but so as to give me entire satisfaction, and secure the cordial approbation of all the well-disposed among the people. To secure this happy result, it will be requisite that you uniformly act in the true spirit of your office, that you ever speak to the men with kindness, and that the very tones of your voice mark the kindly feelings of your heart. In carrying on duty, whilst you speak audibly and distinctly, never be misled by the mistaken and absurd idea, that boisterous vociferation is necessary to the maintenance of authority—much less unmanly and unbecoming language; and the men you are to address by *their own names*. That officer who, in carrying on public duty, mixes up with his orders the language of cursing, profanation, or abuse, proves, that of all men he is the most unfit to command, and the most unworthy of confidence. Such a style of speech, in conducting duty, not only degrades the man who uses it, but grossly disparages the office he fills; and most materially weakens his influence over the human mind. The practice, too, of addressing a man by nicknames, and by the colour of his coat, or the shape of his hat, or the patch upon his jacket, or, what is

still worse, by a reference to some bodily deformity, cannot be too strongly reprobated. Recollect, I suffer no such practice to prevail, in any degree, amongst *us*, but fully calculate on your carrying on duty, during the whole of our voyage, in the most manly manner, and in the language of propriety and decorum.

It is almost unnecessary to remind you, that, in selecting you to fill office, I not only confer upon you a special favour, but shew you the importance of rendering yourselves worthy of preference and trust. Although I hope there are many well-disposed men amongst you—nay, I ardently trust that all of you are *now* inclined to well-doing, and anxious to give indubitable evidence of your reformation—yet to you whom I have appointed to places of confidence, I have given a special proof of my reliance, and of the value of good deserving; for you must be aware that I have been influenced by an impression (whether mistaken or not) of the existence of some good qualities in all on whom my choice has fallen.

To the body of my people it is surely not requisite to address many observations. When you consider that the duties imposed upon the men now selected from your number have for their immediate object your own comfort, you will at once feel that it would be most unwise and ungenerous, by your temper, language, or behaviour, to throw any obstacles in the way of their pleasurable discharge. I anticipate, on the contrary, the most becoming demeanour in you

towards all in office ; that you will endeavour to give them as little to do as possible, and that you will treat them as you yourselves would desire to be treated were you in their place ; that you will recollect that they act *for me* as well as *for you* ; that they are required to discharge their duties *conscientiously* upon *principle*, and that it is not therefore in their *power* to suffer a single regulation to lie neglected or be infringed. *I* am required to *obey* ; your *petty officers* are required to *obey* ; and *you* are simply required to *obey*. The nature and importance of obedience *I* shall set before you by and by. In the meantime, let us all be zealous and prompt in its practice ; and let the whole of us conduct ourselves with as much thoughtfulness, good feeling, regularity, and zeal, as if the peace and comfort of all depended upon the spirit and behaviour of *each individual* among us. Let not any one think himself too insignificant to exert an influence upon others. The humblest and most insignificant does, of necessity, exert a tremendous—yes, an incalculable, influence over every mind and every character with which he comes in contact. In fact, there is, strictly speaking, no such thing as an insignificant human being. What ! an insignificant intelligence ! an insignificant immortal ! The expression implies a glaring solecism ; a gross impropriety of speech. No member of the human family *can* be insignificant. Remember you have all a vast and continual influence upon each other ; that to each other you must be ever doing

202 ADDRESS ON APPOINTMENT OF PETTY OFFICERS.

incalculable good or evil; and it will be to your credit and happiness to use your influence to the utmost, for the advancement of each other's present and future good. If you are all careful so to act toward each other, my expectations of you, both as men and as petty officers, will not be disappointed.

CHAPTER XII.

Formation of schools—Address to teachers and pupils.

THE hulk or prison lists which accompany the prisoners on their embarkation contain a report of their state of education, but these reports are not to be relied upon ; and I have always found it necessary to muster the people according to their ship's numbers, and to put a book into the hands of each, that I may judge concerning their ability to read. A list of their names having been previously prepared, with columns headed thus : " can read and write ;" " read only ;" " read a little, or imperfectly ;" " knows his letters ;" " knows *not* his letters ;" the fact, whether they can read, and with what measure of accuracy, is readily ascertained and recorded.

The whole of the people are now to be formed into schools, according to their degrees of knowledge. To each school a teacher is appointed, and over the whole, a *General Inspector*. The teachers are chosen with great care from amongst those who appear to combine with the greatest scholarship the best abilities, the most amiable disposition, and the greatest degree of moral integrity. The peculiar tact necessary to

communicate instruction with success, has, with few exceptions, to be acquired.

The people are again assembled on the quarter-deck, to be informed of the appointment of the Schoolmasters and Inspector, and to listen to the following outline of their respective duties:—

SCHOOLMASTERS.

The whole of the people are arranged in school, according to their several attainments; each school consisting of nine or ten pupils only, save the higher, which embrace those who are partially educated, and may contain fifteen pupils. Each schoolmaster shall have due authority over the pupils committed to his care. He is to see that they attend school punctually during the appointed hours; to encourage them to apply with zeal to the business of their education, and make every exertion to facilitate their progress. He will take charge of their school-books, be furnished with religious publications, which he will lend to his pupils, collect them when read, and, on returning them to the inspector of schools, he will receive a fresh supply. He will do his utmost to promote in his pupils the love of useful knowledge; afford them all the instruction he can, and report to the general inspector every instance of inattention, negligence, or other irregularity. Those pupils who may be deficient in abilities, or dull of apprehension, shall have a private teacher assigned them from one of the higher schools, such pupils being still, however, under the superintendence of their respective schoolmasters.

All the petty officers and schoolmasters shall *co-operate* in their endeavours to maintain among the people the most perfect propriety of speech and behaviour; and shall make prompt and correct reports to the first or second captain, or general inspector of schools, of every instance of neglect or violation of orders.

INSPECTOR OF SCHOOLS.

He shall be furnished with a correct list of all the schools, and with a small book, into which he shall enter all his reports. It is his business to see that the schools are assembled and dismissed at the appointed hours; to visit them assiduously in order to ascertain whether the pupils are present, to observe their conduct, and receive reports from the schoolmasters—which shall be entered into the “book of reports,” together with any statements which he himself may have to make: all of which, when duly sifted and prepared, shall be submitted every day to

the surgeon-superintendent, at nine o'clock, A.M., at the inspection of petty officers and schoolmasters. The inspector will also observe how the schoolmasters perform their duty, and unite his efforts with theirs to promote the efficiency of the schools.

The recital of these duties of the schoolmasters and the inspector, is followed by an address to the whole of the people, considered in their new relation of teachers and pupils, of which the following is the substance :—

ADDRESS TO TEACHERS AND PUPILS.

Thus I have formed you into schools and appointed your instructors. To the schoolmasters I shall, in the first place, offer a few words of encouragement and advice.

I would have you to recollect, that the situation of teacher is one of the most important in society ; and the circumstances in which you are placed invest it with additional interest. Other teachers have, in common with you, to deal with the never-dying souls of men, and the effects of their influence may prove interminable ; but your pupils have been suffered to grow up the victims of ignorance ; they are now, with yourselves, actually undergoing the punishment due to transgression ; and their opportunity of learning to read the word of life is, in all probability, limited to the period of our voyage. Should it pass away unimproved, they may be left to reap *for ever* the bitter fruits of a wilful and culpable neglect !

In order to secure success to your efforts, it is indispensably necessary that you not only maintain

uniform meekness of temper, but that, in all your intercourse with your pupils, you exercise the greatest patience and long-suffering. You will recollect that your pupils are, with scarcely an exception, totally unaccustomed to habits of application and attention. These they have yet to form, and their success in forming them will greatly depend on your gentle and persuasive manners and unwearied perseverance. It is of great moment, that you make yourselves well acquainted with their dispositions and capabilities, and accommodate yourselves to them as much as possible. You must act towards them with the lowly simplicity suited to children, and with the respect due to men. You must be prepared to repeat *again* and *again* your instructions, until success shall crown your labours; and must strenuously guard against your temper becoming in the slightest degree ruffled, or your voice or manners betraying the least indication of peevishness. The due recollection that your *work* is *arduous*, will prepare you to put forth *arduous exertions*. If you are *determined* to succeed, you will, generally speaking, inspire your pupil with a similar determination, and then success will not only become sure, but will ultimately be attained with comparative ease.

You will receive a fresh impetus in your work from the recollection that the future condition of your pupils will depend greatly upon the success of your labours; and an impressive solemnity attends the consideration, that you are dealing with sinful,

immortal, and accountable beings; and that the ability to read will secure them access to those inspired Records, which acquaint them with the way of salvation, and make full provision for their present and everlasting peace.

Secondly, After what I have said to schoolmasters, it is not requisite that I should address many words to you who have now become their pupils. Your own reason and good feeling will tell you what you owe to your instructors. It will become you to treat them with due respect; to cherish towards them feelings of affectionate gratitude; to be most attentive to their instructions; to exercise your best energies; to apply your mind with unflagging zeal, to the acquisition of useful knowledge; to have a fixed determination to surmount every obstacle, and not to desist from your delightful toil, until you have mastered all your difficulties, and become such proficient in the art of reading, as to render it at once a source of pleasure and of profit. Let me beseech you, whose youthful days have passed away, not to be discouraged. *Indefatigable application will, through the blessing of God, make every difficulty bend before it.* On this point I can speak from experience. I scarcely remember an instance, where there was the possession of reason and sight, and even moderate diligence and determination, in which my expectations have been disappointed. This voyage presents to you a golden opportunity for securing a most useful education; an opportunity the like of which you can never

again reasonably expect to enjoy. Neglect your present privileges, and perhaps you seal your ruin for ever!

Reflect for a moment on the advantages you secure to yourselves by learning to read. You gain access to every kind of useful reading; you can acquaint yourselves with geography, history, voyages, and travels, and peruse descriptions of the wonderful operations of God. Above all, you obtain access, at all times, to the written Word of God, *which is able to make you wise unto salvation, through faith in Christ Jesus*. For I need not tell you, that it is not merely the power of reading, *for its own sake*, which I am so extremely anxious you should possess, but the power to read *fit* and *profitable* books, and *nothing else*! I faithfully tell you, that the man who shall pervert, or misapply the education he shall receive on board this transport, by reading *unprofitable* or *pernicious* works, must be considered not only to have broken faith with me, but to be chargeable with a base perversion of his instruction; a most wicked conversion to the greatest evil, of a gift which he was bound to turn to the greatest good—the *only* end for which that gift was bestowed. Do not imagine that the mere power of reading deserves to be called *education*. To teach a man to read, and to add no profitable instruction; to generate in his breast no sound principles, no decided preference for useful knowledge, is just to put into his hand a most powerful weapon, which must prove a good or an evil, a blessing or a curse, accord-

ing to the use he makes of it. My aim in teaching you to read, is to make you *better, happier, and more useful* men. I do then require and expect that you will keep this momentous end ever in view; and that, at no period of your existence, you will so forget my design in teaching you, as to read books calculated to defeat my most anxious wishes for your welfare.

In conclusion, I would remind both teacher and pupil of the importance of uniting humble, believing, and earnest *prayer* with your own most strenuous exertions. I remember meeting, in the days of my boyhood, with this sentiment: "Study without prayer, is atheism; prayer without study, is presumption." The success of all our endeavours depends on the help and blessing of God. But forget not that I recommend only the Scripture method of prayer. To pray with *acceptance*, you must pray in *faith*; in humble reliance on the teaching and influence of the Holy Spirit, and in the name of Jesus, through whom alone sinners can have access to the Father: and it is as much the *duty* of every man to *believe* in Christ, as it is the duty of every man to *pray*.

There is just one point more to which I solicit your attention; I mean your obligation to the Great Head of the Church and the King of Nations, for so overruling events as to secure your embarkation in a transport, in which you have now an opportunity of obtaining a wholesome education, and of becoming acquainted and enriched with the inexhaustible treasures of the everlasting Covenant: an opportunity for

your improvement of which you must render an account at the *great day*, and which cannot fail to extend its influence over the whole of your future condition through endless ages! For myself, I consider you all as placed under my care, not merely by my earthly superiors and rulers, but by the Great Sovereign of the universe. To him I am accountable, as well as to the Admiralty and Government of England, for the manner in which I discharge the duties which I owe to you and to my country, and the fidelity with which I labour to advance you in knowledge, usefulness, and happiness; and it is this view of the origin of my charge, and of its responsibility, which gives it, to my mind, its most impressive and solemn character.

CHAPTER XIII.

Address.

THE first opportunity is next seized for assembling the people, to make them acquainted with the *routine and regulations*.

The routine and miscellaneous regulations having been read to the people assembled on the quarterdeck, they receive the following

ADDRESS.

With the duties now exhibited to you, it is requisite that not only the petty officers and school-masters, but the whole of you, should make yourselves perfectly familiar; and you will then take care that the demands which every successive hour makes on your united efforts, are cheerfully and punctually complied with. In every state of society, and especially in *our* little community, *punctuality* and *zeal* in the discharge of duty must be ranked amongst the *cardinal virtues*. Their neglect is confusion and wretchedness; their practice is order and comfort. Their observance is not to be limited to those in office; they are to be characteristics of every member of our

community. On this the perfection of our social order must mainly depend.

I therefore expect soon to see the whole of you so intimately conversant with the duties of every hour of every day of the week, so distinguished by punctuality and zeal, and so under the influence of brotherly love (God of his infinite mercy grant that it may be that love which springs from the belief of his love to you), that our entire apparatus shall work with the most perfect ease and regularity, and steadily produce the anticipated result.

In a society whose organization is as complete as ours will speedily be, and in which the mainspring is *love*,—*supreme love to God*, and that *brotherly affection* which such love of necessity involves, the maintenance of harmony and order, and the punctual and zealous despatch of personal and relative duties, cannot possibly fail to obtain.

I would have it now impressed upon all your minds, that the smooth, agreeable, and satisfactory working of our system of moral government and discipline on board this transport will depend on the spirit and movement of each individual among us. You all know that, in a piece of machinery—a watch, for example—every wheel, however small, in order to secure the accurate working of the whole, must move with absolute precision, and correctly accomplish its assigned portion of work in a given time. So it must be with us. Let the veriest child amongst us ever recollect, that on the propriety of his individual tem-

per and behaviour depends the uninterrupted maintenance of our social order and happiness.

Before I dismiss you, I will just remind you of the necessity of "*turning out*" with alacrity, when called in the morning, either to wash decks, or persons, or clothes. Let there be no hindrance or annoyance in this particular. The petty officer who calls you will give you "*a good rouse ;*" but let its *repetition* be wholly unnecessary. *Five minutes* are an ample allowance of time for a whole division to turn out, and appear on deck. And should any one be absent at any time from muster—morning, forenoon, or evening—or neglect to appear on deck within *ten minutes* after he is first called in the *morning*, his name will be entered in the book of reports. Nothing is a greater annoyance to me, or operates as a greater hindrance to the despatch of business and the preservation of order, than *drowsy indolence* and *sluggish tardiness*. I do ardently trust, then, that your petty officers will never have occasion to report any of you for "*hanging back*" when you ought to be all activity, and each more anxious than another to be first at his post. The cooks will perceive that punctuality with *them*, in cooking and serving out the people's appointed meals, is absolutely indispensable. The schoolmasters, too, must be most attentive in assembling and breaking up the schools at the hours appointed. Every messman, or mess-carrier, will also be held responsible to his mess for punctually attending to his name, or the number of his mess,

when called by the ship's officer who serves out provisions and water from the hold. The members of messes will themselves observe that their messmen are at their posts when the word is passed for their attendance; and, as it cannot be expected that the ship's officer should lose his time by waiting beyond a reasonable period (a few seconds at most) for the messmen to make their appearance, they and their respective messes may be deprived for the day, through their negligence, of the ration which they neglected, when called, to receive. In order to prevent such occurrences, the second captain, or some other petty officer appointed by him, will muster the messmen at the proper periods, according to their numbers, close to the barricade, that they may be in perfect readiness to answer to their mess-number when called. The serving-officer will begin with number *one*, and proceed with the numbers in succession. And he must not be expected to encourage inattention or negligence on your part, by *returning* to any number he may have passed, and which was distinctly called and repeated by the petty officer in attendance. The messman who neglects any portion of his duty to his mess, shall be put into the "book of reports." But if your conduct be what it *ought* to be, and what I anticipate it *will* be, our "book of reports" will remain—what it now is—a *blank*, so far as *impropriety* of conduct is concerned. It will then be the record of good and superior behaviour, and exhibit evidence of the happy reformation of every individual prisoner on board.

CHAPTER XIV.

Working of the system—Court of investigation—On the enactment and enforcement of laws—Punishments.

A VERY short time suffices to familiarise the people with the daily *routine*, and the required duties are speedily executed with a regularity and precision which cannot fail to gratify every enlightened and benevolent observer. No sooner is the machinery put in motion, than it seems to work by an inherent power, as if, indeed, its *primum mobile* were nothing short of a vital principle. Every hour brings with it its own duties; and the only thing required is, that the petty officers should be occasionally reminded of the demands which the approaching hour will make upon them, and that the people should sometimes feel the influence of my voice, in order to secure that punctuality and despatch so essentially requisite to the "carrying on," with efficiency and comfort, "of the public duty."

The working of "the school system" is, if possible, more delightful and interesting than "the plan of management." Much, however, depends on the character of the schoolmaster. The difference in the effects produced on the same class of pupils, by

teachers of different degrees of skill and zeal, is great, and shews the value of *efficient* instructors, and their vast influence on the acquirement of useful knowledge, and therefore on the future character and destinies of men. The pupils of a dull and indolent teacher betray, in a marvellous degree, the unhappy characteristics of their master; and the spirit and life of the ardent and industrious schoolmaster are as visibly imbibed by the pupils committed to his care. I am of necessity shut up to the choice of such teachers as the people themselves supply. All that I can do myself personally, is occasionally to instruct them how to proceed, and to lecture them seriously on the momentous character of their duties. Charged as is the surgeon-superintendent with "the entire management of the prisoners," and the whole of the medical duties of the transport, *unassisted*,—all he can *daily* attempt is an occasional, and often hasty visit to the schools, the influence of which is perhaps increased by its being always *expected* by the people, and liable to be made at any moment. However brief and rapid these visits are, they help to maintain a constant intercourse between himself and the schools; they afford him an opportunity of making observations both on teachers and pupils, giving them a word of direction, reproof, or encouragement; and of manifesting a proper interest in the people and the work in which they are engaged.

In order to prevent my time from being occupied with the minute investigations connected with cases

of petty delinquency, (an evil of no ordinary magnitude, considering the important purposes to which the time so consumed might be applied,) I have found it necessary to form a "Court of Investigation," whose prerogative it is to hear all the complaints forwarded by the chief captain and inspector of schools. This court consists of *five* members; namely, four of the most intelligent, judicious, and trustworthy of the petty officers; and my clerk, who acts as clerk of the court. They are empowered to cite before them the parties accused, and to call and examine witnesses, in order to ascertain the nature and extent of the alleged offences. They are entrusted with the power of administering *exhortation, warning, admonition, and reproof*; and of remonstrating closely and solemnly with such as may be brought before them; with a view always to the improvement of the offender, and the prevention of all impropriety of conduct in future. When the offence, upon inquiry, seems to be of a minor character, and attended with palliating circumstances, and the culprit appears penitent, the court are authorised to dispose of the case, by the administration of reproof and advice, as their judgment may direct; the *reprimand constituting the punishment*. When the accused exhibits a state of mind not quite satisfactory to the court, besides being reproofed, duly advised, and cautioned, he is given to understand that he must consider himself in a state of *probation*, under close observation; and is dismissed for the present with the assurance, that his

next offence will subject him to a more serious punishment, and make it necessary to bring him before the surgeon-superintendent.

This is the severest punishment the court are empowered to inflict; a punishment, too, which they are rarely called upon to administer; and when a case does occur, requiring to be brought to the "quarter-deck," it has been so well sifted, and the evidence so completely made out, that, in order to dispose of it *at once*, I have only to cause it to be stated in the presence of the offender; to hear the testimony of the witnesses, who are all assembled at the barricade, ready to appear on the quarterdeck the moment they are called; and to listen to anything which the accused may have to say, whether it be matter of confession, contrition, or exculpation. Thus no time is lost, all is prepared, the witnesses are at hand, the case is made to appear as clear as the day; with scarcely an exception the prisoner confesses his offence, and nothing remains to occupy my time, but to place the delinquency in a just and impressive light, with a view to practical improvement, and to write upon a slip of paper the punishment which I may think it expedient to award.

The people seem to entertain precisely the views of the court which I desire they should. Men of their own class dealing with them, manifestly produces a species of effect different, if not in *kind*, at least in *intensity*, from that which results from my own personal adjudications. The case is determined

as it were by themselves, and appears to be seen by a light which the law itself, and reason, and a sense of justice, supply. A perception of truth, and conviction of right and wrong, influence the minds of the prisoners, unmixed with any impressions produced by my immediate presence and authority. Another beneficial tendency of the working of this court, is to lead the people to sit in judgment upon themselves, and to form a just estimate of their own character and conduct.

As the minds of the people become enlightened, their esteem of my approbation, and dread of incurring my displeasure, increase. Instead of the mere apprehension of punishment, both affection and gratitude soon begin to exert a happy influence: they perceive and feel that I am their *friend*; that my sole aim is their improvement and happiness; that nothing pleases and delights me so much as *real* reformation in principle and behaviour: that nothing causes me greater pain and disappointment than their continuance in immoral and irregular habits, except, indeed, *hypocritical pretensions* to a change of character which does not manifest itself in their temper and conduct. After a little while, therefore, it rarely occurs that the court of investigation have a case to forward to the quarterdeck, and a considerable portion of the people begin, ere long, to act upon far higher principles than a mere respect to *my* feelings, and regard to *my* approval.

I know nothing connected with human agency more

solemn in its nature, and involving deeper responsibility, than the construction and enforcement of laws ; even where the interests of only a few unhappy prisoners are concerned. In all human legislation, a due regard to the relation in which man necessarily stands to his Maker ; a conscientious and devout respect to all which such relation implies ; a deep, practical, and uncompromising reverence for the authority of the Divine law over ALL the subjects of the Divine government, whether considered as ruling, or being ruled by one another, are, in my view, of high and paramount importance, as affecting, to an incalculable extent, the present and future destinies of men. What I have already said on this subject is summed up in the following brief observations :—

God claims the universal obedience of his creatures. This obedience it is at once their duty and their interest to yield. Every consideration dwindles into utter insignificance when compared with compliance with the Divine will. No demand of man upon his fellow is, for a moment, to be put into competition with the requirements of the Most High. The interests, then, of the universe, the solemnities of the great day, and the awful realities of eternity require that every enactment of man be such as man, considered as a subject of the Divine government, can conscientiously, safely, and honourably observe.

In accordance with these views, nothing in the slightest degree at variance with that authority which is supreme was required of the prisoners. No regu-

lation was laid down for their guidance, no rule for their observance, but such as clearly harmonised with their duty to God, and the requirements of his Word ; and my regulations were uniformly carried out, and every offence was visited with an appropriate expression of disapprobation or punishment.

To ordain laws and not to enforce them, or to enforce them irregularly and capriciously, is worse than absurd—it is pernicious, and in my view *unmerciful*. If a law is *not* good, it ought not to have been enacted ; or being enacted, ought to be immediately revoked ; if *good*, its neglect must be regarded as an evil. To enact just laws, and manifest inconsistency in their enforcement, is not only to bring them into contempt, and inflict injury on society, but to engender unsound views of government generally ; and to destroy all clear and influential perceptions of the necessary connexion between obedience and happiness, disobedience and suffering. Besides, if consistent uniformity is not observed in enforcing established laws, men are not only led to entertain lax views of *all* laws and moral discipline, but are encouraged to calculate on being able to violate the laws with impunity, and thus to inflict great moral injury upon themselves, and, through their example, upon others ; led to lead each other into a trap set for their feet by the *uncertain operation* of those very laws which were designed to deter from crime, and would in all probability have had this effect, had they not been rendered worse than abortive by their capricious administration. To

set capriciously aside laws which contemplate the prevention of crime, and the reformation and recovery of the criminal, is, in other words, to trample upon wisdom, justice, mercy, and regard to the authority of the Supreme Ruler.

The Divine government may be regarded as a model for human governments, and we are to proceed upon the *principles* on which that government is obviously conducted, so far as that is possible for such imperfect and weak creatures as men, and so far as is consistent with the Divine will, expressly revealed.

In the moral government of God we observe that his laws are all just, all merciful, all necessary; they contain no bugbears, nothing merely to frighten children; all are stamped with dignity, truth, and certainty; they all bear the impress of God! They are made for the advancement of the Divine glory, for the security and happiness of all the subjects of his one universal empire, and are therefore *made to be enforced*. In the government of the Most High, we observe nothing like *capricious* or *arbitrary* forgiveness, no setting aside of the claims of justice, no dishonour reflected upon law; nothing calculated to weaken the authority of the Divine code, to bring it into disrepute with the creature, or in the slightest degree to favour its violation or neglect. *Pardon is indeed dispensed*, but not at the expense either of law or justice; and therefore not at the expense of the creature's happiness, and the highest interests of the humblest member of the moral universe. The vicarious obedience unto death of the Son of God, in the nature of the race that

transgressed, clearly tends to increase, in all intelligent and virtuous beings, their veneration for the Divine code ; and to strengthen their disposition to yield the required obedience.

Satisfied that the regulations adopted for the observance of the prisoners, come as near to the standard which is set up for me in God's Word, as I am capable of bringing them, *arbitrary* forgiveness has no place in my administration of discipline ; such forgiveness being, in my opinion, hurtful to the offender himself, and most injurious in its tendencies to the body of the people. The nature and degree of the punishment corresponds with the character and heinousness of the offence ; but it is uniformly inflicted. The people soon begin to understand something of the nature and design of law and government ; to perceive that crime and suffering are in the very nature of things inseparable ; that to do violence to their union is itself in a high degree criminal ; that, in fact, it is morally impossible for a just and merciful Ruler to separate the one from the other. If a prisoner should happen to request me "to look over his offence"—a request which is sometimes made, particularly at the commencement of the voyage—I have only seriously and solemnly to request him to shew me how the thing can possibly be done, consistently with his own interests and those of his fellow-prisoners, in order to bring him to the apparent conviction, that to grant his request is morally impossible.*

* *Interpretation of law is very different from the palpable suspension or setting aside of law of the import of which there is no doubt.*

Thus, the people are taught practically, as well as preceptively, to think and feel correctly, as I conceive, on the subject of government; from the study of that which is human, to rise to that which is Divine; and to learn, moreover, that the *only* way by which punishment can be avoided is, *not to deserve it*, or, having deserved it, that forgiveness is only to be obtained *in a way that is consistent with moral discipline and government*.

The modes of punishment employed in our system may be stated in a very few words:—

First, Reprimand, which may be private, or less or more public. *Secondly*, Separation from the rest of the people, and confinement under the care of one of the petty officers for a specified time, according to the nature and degree of the offence.* *Thirdly*, In addition to the offender being placed under a petty officer, his allowance of wine, lime-juice, and sugar stopped for one or more days; and, in cases which require severer infliction, the allotted rations stopped, wholly or in part, for one or more days, and thin water-gruel and a small portion of biscuit substituted. In these cases, the state of the prisoner's constitution and health requires the most cautious attention. *Fourthly*, The irons, which were struck off by my order at the commencement of the voyage, to be replaced, and worn for a number of days, corresponding with the character and degree of the

* It may possibly become necessary to place the convict under one of the *sentries*, but during my last three voyages I have not had occasion to do so.

offence. Sometimes, instead of irons on the legs, handcuffs are put on for a given number of hours, as the case may seem to require.* *Fifthly*, The offender's name entered in the "black list," to be submitted to his Excellency the Governor at the end of the voyage. This is my severest punishment. As to *flogging*, although authorised by Act of Parliament, and the Right Honourable the Secretary of State's letter—with both of which I was furnished previously to sailing from England—I do not practise it. It is a mode of punishment to which I entertain strong objections; and although I admit that cases may *possibly* present themselves in which stripes might be inflicted with advantage, yet I believe such cases to be of rare occurrence when a due degree of intellectual and moral influence is sent forth upon the people. Perhaps it is requisite to *possess the power*: particularly in a convict-ship, where we have not the adequate means of separation and confinement. But it appears to me, that where it is thought necessary to have recourse to the use of the cat, there must be a culpable want of moral power in the system of management, whether it be on board of ship or on shore. No human means employed in the government and discipline of men, can for a moment be compared with *sound Christian instruction and the habitual putting forth of an intellectual and moral power*; and my conviction is, that where such instruction is imparted,

* No irons of any description were used for the coercion of the convicts in the "Theresa," the "Pestonjee Bomonjee," or the "Hashemy."

and such power is duly exercised, the infliction of corporal punishment will seldom, if ever, be required. I have no hesitation in stating it as my decided opinion, that the officer or ruler who has frequent recourse to the use of the lash, gives abundant evidence of his unfitness to be intrusted with the government of his fellow-men.

To prevent crime, to reform offenders, and to promote universal order and happiness on right principles, must certainly be reckoned amongst the most important objects of government and discipline. To attain these important ends, it is requisite, not only that the laws be clearly just and merciful, but that they be clearly perceived to arise out of moral necessity. It must be impossible to detect, either in their construction or administration, the slightest degree of unnecessary severity, much less the most obscure manifestations of vindictiveness. They ought to be the expression of paternal wisdom and affection. Their penal awards ought to be such as have not the least tendency to debase the mind, and to destroy, or even weaken, the love of virtue, and the virtuous love of approbation. Their natural effect ought, indeed, to be quite the reverse of this. The offender ought to be led rather to the contemplation of his guilt, and the tendency of his crime, than to the consideration of his punishment, which should be such as his own enlightened reason, and that of all wise and benevolent men, may approve.

In all cases, men should be treated like men.

Treat them like slaves, and you speedily convert them into slaves; act towards them as beings who occupy, or who *ought* to occupy, a high place in the scale of moral intelligence, and you immediately elevate them in that scale. What is more likely to secure from man manly behaviour, than the uniform treatment of him as a man? The more strongly any one is made to feel that he is respected, and that manly and reputable conduct is *expected* of him, the more manly his conduct is likely to be, and the more entitled to respect he is likely to become. Let us here derive a lesson from God's manner of treating us, his rebellious and guilty apostates. What importance does he still attach to us! What a price he sets upon us! How high the place he yet assigns us amongst the subjects of his moral government, notwithstanding that we have debased ourselves to the depths of hell! How valuable, beyond all human calculation, does he yet consider us—even the most debased and wretched amongst us! At what does he estimate a single soul?—at the worth of a world? The whole world is as nothing in comparison with the soul of the most despised of mankind. (Matt. xvi. 26.) And what is the provision which God hath made with reference to man's reformation, and recovery to himself and to happiness? Think on the scheme of redemption as unfolded in the inspired Word; consider the history of the Lord's dealings with the human family—his depraved and perverse children! What expressions of love, patience, and

long-suffering do we discover! What unwillingness to afflict! What mercy marks all his chastisements! How clearly *remedial* are his dispensations! How obviously they aim at the happiness of the universe! His justice is merciful; his mercy just. Love pervades the whole of his procedure; and in the history of Calvary, we have a concentrated display of all the glorious moral perfections of his nature, and of the holy and immutable principles on which his universal empire is governed. Alas! how unwilling are we to receive lessons from the Word and the providence of God. Let us learn from him the true value of man; let us treat our brethren as his Word, and his treatment of us, warrant; so shall his blessing attend our efforts and prosper them, to the advancement of his glory and our present and eternal good.

CHAPTER XV.

The instruction of the people—Sound principles of action, and acceptable obedience—Various subjects with which prisoners require to be familiarly acquainted—Necessity of entire renovation of heart.

OUR afternoon lectures on geography, astronomy, and on various subjects connected with natural history and natural philosophy, are listened to with apparent interest, which is increased by occasional examinations. These lectures are of the most simple description, and are couched in the most familiar language. To carry my hearers beyond their depth, and bewilder their minds with what they cannot understand, would be to waste our time, and defeat the object we have in view. They have such views of the earth we inhabit—of the sun, moon, and planets—as may enable them to form some conception of the solar system, illustrate the glorious perfections of the great CREATOR, and the allusions made in the Bible to the sublimities and economy of the creation. In natural philosophy, we limit ourselves to those points with which the people are most familiar, and which seem best fitted to shew the wisdom and goodness of God. Enough for their use will be found in Dr Dick's "Christian Philosopher;" Mrs

Marcet's "Conversations on Natural Philosophy;" and similar popular works. A popular view is also given to the prisoners of the structure of their own bodies, as illustrative of design, wisdom, and benevolence; and of the nature and capabilities of the immortal spirits which tenant those admirably constructed tabernacles.

Our simple discourses on all these subjects certainly appear to answer important ends: they tend at once to inform and elevate the mind; afford subjects of rational and improving conversation, which may supersede that which is corrupting and debasing; and, in connexion with the sacred truths of revelation, are calculated to influence and improve the heart.

Our main business, however, is with the *Bible*; its evidences, external and internal, its momentous doctrines and holy precepts, its appalling, yet righteous and even *merciful* threatenings, and its exceeding great and precious promises. Besides the course of instruction contained in the lessons appointed for the service on the Lord's day, the Scriptures are read in regular order at our daily worship; a chapter being read, with practical application, from the Old Testament in the morning, and from the New in the evening, accompanied with prayer and praise. The catechetical mode of instruction on these and other occasions, is found in the highest degree advantageous. The men are called on in rotation, by my list, and when unable to reply, an appeal is made to the

next on the list. This plan, besides securing the attention of all the people, makes the instructor acquainted with the state of their minds, and amount of their knowledge, or rather, in the first instance at least, of their ignorance, and so directs him in their instruction. As there is not time to read through the whole Bible, the most important chapters are selected, in regular course, and the summary only is given of the intermediate ones, which the men are directed to read in private, and in the schools. Beginning with the books of Moses, we proceed through the most remarkable passages in the history of the Jews; the Psalms and Proverbs follow; portions of Job; the most doctrinal chapters of Isaiah, those especially, which refer prophetically to the Messiah and his kingdom; a few chapters of Jeremiah, as xvii. and xxxi.; and Ezekiel, ix., xviii., xxxiii., xxxiv., xxxvi., and xxxvii.; a considerable part of Daniel; and select portions of the minor prophets. Of the New Testament, we read the whole of the Gospels by St Matthew and St John, portions of those by St Luke and St Mark, the whole of the Acts, and several of the Epistles; those to the Romans and Hebrews are particularly dwelt upon and applied.

The attention of the people is directed to the nature and perfections of God, especially to the great and fundamental doctrines of the Godhead—the personality of the Father, the Son, and the Holy Spirit, in connexion with the unity of Jehovah; to the

Divinity of Jesus Christ and of the Holy Spirit; the authenticity, genuineness, credibility, integrity, and inspiration of *the sixty-six books* of Holy Scripture; to the creation of the world,—man's primitive character, his moral relation to God and to the universe,—his apostasy by disobedience,—in a word, to the inspired records of the garden of Eden. After considering the history of man's fall, we proceed to give the people a broad, impressive view of our guilt, depravity, and helplessness, as set forth in the sacred pages as well as those of uninspired history, and confirmed by daily observation,—especially by the experience of our own hearts; and having thus seen our absolute need of Divine deliverance, we turn to the provision of that better covenant, of which the Lord Jesus Christ,—the second Adam,—the Lord from heaven, is the ever-blessed and immutable Head. Beginning with Genesis iii. 15, and passing onwards, we observe the recorded faith, confession, and hope of the patriarchs and prophets; and consider many of the predictions concerning the MESSIAH, his Divine and human natures united in the *one* person of Emmanuel,—his character, offices, work, and reign, and the nature and extent of his kingdom, as revealed in the Old Testament writings, particularly in the Mosaic ritual, and other types and figures.' Our daily perusal of the New Testament leads us at the same time to the consideration of his incarnation and birth; his doctrines and precepts; his miracles and prophecies, and manner of teaching; his omniscience, for-

bearance, lowliness, and power; his holiness, compassion, zeal, and faithfulness; his obedience, sufferings, and rejection; his death, as the Divine and voluntary Substitute for sinners; his burial, resurrection, promises, and especially the great promise of the gift of the Holy Spirit; his appointment of the Apostles; his ascension in the presence of ordained WITNESSES, and entrance into the heavenly, holy place with his own blood, to appear as our great High Priest in the presence of God; the all-prevailing efficacy of his intercession, the eternity of his kingly, priestly, and prophetic offices, the coming of the Holy Spirit, the universal proclamation of the gospel, and the conversion of sinners by the power of the truth and of the Holy Ghost; the formation and constitution of Christian churches, and their divinely-appointed ordinances and ministers. Man's relations and duties to God, to the churches of the saints, to his relatives, friends, neighbours, and country; to his sovereign, and all in authority; to all mankind, and his duty to himself; come under our consideration, as well as the solemn subjects of death, judgment, and the final conflagration of this world; of hell, heaven, and eternity; and the *unalterable* condition of the children of God and the children of Satan after death!

But to give a view of the instructions imparted to the people in the style and manner in which they are delivered, is quite impossible. Occasional manifestations of principle and character by one or other of the prisoners, and all the incidents which occur on the

voyage, are made to supply useful and practical instruction.

When I ascertain, either by my own observation or otherwise, that a prisoner is under serious impressions, I privately send for him to some place of retirement, on deck, in the prison, or in the hospital; and converse with him on his state of mind, with a view of giving him suitable instruction, and discovering as much of his past history, and present feelings, as may be useful to us both. Such interviews, besides affording me an opportunity of dealing closely with individual souls, serve to direct my choice of subjects for general instruction, and my illustrations and application of divine truth.

The people are occasionally assembled to hear an address on various other subjects of great practical importance; such as the vast value of their souls,—their immense moral influence,—the inconceivable extent to which they may yet prove a blessing or a curse to society, and be instrumental in promoting the salvation or the ruin of immortal souls;—on the extent of the intellectual and moral empire of God, the possible influence of man's example and history on all observant intelligences, and the awfully-important and responsible position in the universe, occupied by the most humble and obscure of the human race, even by the depraved and despised prisoner;—on the moral tendency on man, and on all observant and intelligent beings, of such a pardon of transgression, as should have no respect to the requirements and penalties of law; on the intercourse and influence of holy

angels and of apostate spirits with this world's inhabitants; on the great question, *How can God be just, while he pardons and justifies the ungodly who believe in Jesus?*—on the necessity of regeneration and sanctification, as well as of pardon and justification, for happiness and safety;—on the question, What is the Scripture doctrine concerning heaven and hell? and what do these terms import as essentially constituting heaven and hell, besides the idea of mere locality?

A somewhat extended experience of the sentiments, habits, and character of large classes of persons of both sexes, has taught me the necessity and importance of instructing them very minutely and impressively on such points as the following, which I specify as they occur to me at the moment, without much regard to order, either as it respects their nature or importance: namely—

1. On the nature of *obedience* and *disobedience* to lawful authority and lawful orders.

2. On the evil and criminality of *lying*.

3. On using *improper speech* of any kind.

4. On *theft*, considered as a violation of law.

5. On the misimprovement, or theft, of *time*.

6. On *carelessness*, and the true nature of most of those incidents commonly called *accidents*,—the amount of *guilt* which most of them involve; and the vast importance of watchful and habitual *conscientiousness*.

7. On the crime of *drunkenness*, viewed in relation to God and to men.

8. On the fact that no one can bring guilt upon

any man's conscience but that man himself; the guilty stain can reach my conscience only through the medium of *my own will,—my own consent.*

9. On the disposition often manifested to charge our trials and sufferings upon *others*, instead of tracing them to *our own misconduct or imprudence.*

10. On the practice of persons who have forfeited their liberty, of *absconding* or absenting themselves without legal leave.

11. On the notion that transgressors are *not cared for.*

12. On the disposition which offenders so frequently manifest to become *reckless.*

13. On the proneness of men to forget the immense value of their souls, and the *incalculable amount of good* they may be the means of conferring on each other, on their master,—his household,—the world,—and the Church; and, on the other hand, the extent of *evil* they may lend themselves to perpetrate or promote.

14. On our liability to forget *how very brief*, and, to us, uncertain, is the period of our existence in this world; how readily we lose sight of the eternal duration of our being beyond the grave.

15. On the fact that no persons have it in their power, by conversation, consistent Christian example, believing prayer, and holy zeal, to contribute so largely to the spiritual instruction, reformation, and happiness of those who live together, as those persons themselves.

16. On the amount of suffering which vice inflicts, not only on the transgressor, but on all his relations and friends.

17. On the grand end which Government has in view in enforcing obedience to the laws, and in punishing offenders, whose duty it is to make a right improvement of their chastisement,—to think on the prayers offered up to God on their behalf,—and to consider a father's, a mother's, and, it may be, a *wife's* broken heart.

18. On the necessity of wholesome government and sound discipline; and on the fearful consequences which must result from their neglect.

19. On the duty of servants to cherish and manifest a proper respect for their master, and regard for his interests; to be not only frugal of time, but punctual, methodical, and careful in the performance of their work,—recollecting how much their own comfort, and that of a family or establishment, depends on every member thereof accurately moving in his own proper sphere, and punctually performing his assigned duty; that they shew fidelity and dispatch in going messages, carefully avoiding all communication with improper or disreputable persons; that they never speak disrespectfully of their master, or of any member of his family; that they are to repudiate the character of a *tattler*, a *talebearer*, a *busybody*, and an *idler*; that, for the peace and prosperity of the family to which they belong, they are to pray, and to use every legitimate effort to promote.

20. On the importance of personal and habitual cleanliness, tidiness, moderation, and modesty in their dress, which should ever be in keeping with their station in life, and in harmony with the spirit and precepts of Christianity.

21. On the duty of giving no more time to sleep and rest than duty to God and man allow and require; maintaining, *as far as possible*, the practice of devoutly reading daily a portion of the Word of God, of enjoying two or three times a-day secret prayer, carrying about with them the spirit of true devotion, and making all consistent arrangements to assemble with the family for the stated worship of God, and the enjoyment of the privilege of domestic piety.

22. On the duty of co-operating with their master and fellow-servants for the momentous purpose of securing the scriptural observance of the LORD'S-DAY.

23. On the vast and unutterable importance of the uniform observance of the *seventh* commandment, and all the other commandments of the Most High, as set forth in the Scriptures. On the nature and design, the awful sanctions, duties, obligations, and privileges of the marriage covenant, which is to be entered into lawfully, prudently, with a supreme regard for the Divine glory, and a true respect to mutual comfort and usefulness; recollecting the bearings of that solemn covenant on the engaging parties themselves, on their temporal, spiritual, and eternal interests, and, beyond all human calculation, on the temporal and everlasting welfare of others; and, ever keeping in

view the positive injunction which God hath, in his Word, laid on all his believing people, not to enter into marriage alliances with the unregenerate children of the world.

24. On the duty and necessity of cultivating an humble, meek, and gentle spirit—being contented, thankful, and submissive to those placed in lawful authority over us,—remembering the vast injury we inflict on the State and the Government, as well as upon ourselves, by all violation of law, and resistance to legitimate authority.

But the points on which the prisoners are most frequently and prayerfully urged, are their individual guilt and danger as sinners in the sight of God; the perfection, suitableness, and freeness of the salvation of Christ; the scriptural facts, that it is commanded to be proclaimed to every member of the human family, and that every individual who hears it, is by the Lord himself *commanded* to believe it, and obtain pardon and purity, life and joy. The momentous but neglected doctrine, that all men, as subjects of the Divine government, are under a moral obligation to give an *immediate* and unhesitating credit to the testimony of the Most High, to whatever subject it may relate, and are therefore bound to believe his testimony concerning the Lord Jesus Christ, as the all-sufficient and only Saviour of sinners—is continually kept before the minds of the people, and pressed upon their understanding and conscience. To refuse to believe the testimony of God is, to adopt

with reverence the language of an inspired apostle, "to make him," or pronounce him to be "a liar!" and, therefore, fearfully to increase our guilt and danger. Jesus, the Son of God, is revealed in the Scriptures as the Substitute for sinners, who, by his obedience and death, hath brought in everlasting righteousness; and sinners of every class and condition are authorised and required in the Scriptures to avail themselves of it, and by faith to put on that glorious righteousness for justification and acceptance, for present and everlasting peace. This robe of righteousness, this wedding garment, this linen clean and white, is exhibited in the inspired Scriptures to these "prisoners of hope," and they either by faith throw off the filthy rags of their own righteousness, and put it on, or they hold the former fast, and choose to continue, and to perish, in the attire of their iniquity, rather than to be saved in the Divinely-provided raiment of the believing children of God.

Those who have been enlightened by Divine truth must be deeply and firmly convinced that nothing is capable of producing a *radical* and *permanent* improvement in the character and habits of man, but just views of *himself* and of his Maker; and that such views are only to be obtained from that revelation which the Father of mercies has been graciously pleased to give us. Even the most *amiable* and *moral* among us are, in the sight of God, dead in trespasses and sins, until, through belief of the gospel, they become a new creation in Christ Jesus, by the quickening

influences of the Spirit of truth and holiness; and the same Almighty power is necessary for the conversion to God of a *convict*.

And not only must both the moral and the vicious experience that saving change, before they can do anything upon *right principles*; but, *even keeping their eternal salvation out of view*, little good is, in my apprehension, to be expected from what is commonly called "the *crime class* of our population," until brought under the illuminating and sanctifying power of the Scriptures, and the gracious influences of the Holy Spirit; for they will, with few exceptions, persevere in a course of iniquity, the bane of social order, and totally unworthy of confidence, until they are brought back to God and to godliness, by the faith of the gospel. Change of heart is the only ground on which I expect satisfactory change of conduct. So accustomed are some of them to vice; so hardened in iniquity; so utterly devoid of all sense of propriety and decorum; so insensible to the excellences and attractions of virtue; so sunk in their own estimation, and (*as they apprehend*) in the estimation of mankind; that, if we desire to see these unhappy men become worthy of that degree of trust, without which they cannot be safely permitted to mingle in general society, *we shall aim at nothing short of their conversion to God*. It is my sober conviction, that nothing less than a saving change of heart will warrant our placing confidence in the more hardened and depraved of those who

suffer transportation, or furnish a sufficient guarantee that they will prove safe and useful members of the community. The same observations will, I believe, equally apply to thousands of our population, who escape the punishments both of imprisonment and transportation.

Supreme love to God is not only the principle upon which alone we can perform even a single work acceptable in his sight, but it also secures active and unwearied obedience to the *whole* of his revealed will. Supreme love to God admits of no substitute. But let this holy and heavenly principle be, by the Spirit of God, generated in any man's heart, and, from that moment, he is under the influence of a mighty and transforming power—a power, the tendency of which is to diffuse itself throughout his whole nature, and reduce to its own holy character all that he is and feels, thinks, and does.

Entertaining these sentiments—held in common, I believe, by all true Christians—it is incumbent upon us to use every means, in dependance on the Spirit of all grace, to bring the minds and hearts of the prisoners into contact with the momentous truths of the gospel. He alone who created the soul at the first, can create it *anew* in Christ Jesus unto good works. The same Almighty power which called into existence an archangel, is requisite to turn the apostate heart of man back again to God, and to re-stamp upon it the Divine image. Salvation is wholly of the Lord.

In dealing with convicts, it is necessary that our minds be constantly under the influence of these views. We cannot too completely set aside *self* as nothing—less than nothing—sinful dust and ashes; nor too deeply feel that it is utterly impossible for us to impart to the mind of a fellow-sinner a single truly spiritual idea. We must consent to become as the rough unpolished horn of the priests before the walls of Jericho, and, as it were, to be merely spoken through, to our fellow-sinners, by the Spirit of all truth and grace. And we cannot put too much confidence in God, that he will give efficacy to his own Word; nor too earnestly plead with him, in humble and scriptural prayer, on behalf of those whom at his command we seek to bring to himself. Proceeding thus, we are warranted to expect that the God of all mercy will, through our humble instrumentality, speak to the heart of the convict, and, by the moral renovation of his nature and principles, ensure the conformity of his life to the spirit and precepts of the gospel, as well as to the laws of the land: "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake." (Psalm cxv.)

CHAPTER XVI.

Examination of the schools—Farewell address previous to debarkation.

THE names of all the pupils, in the order of their respective schools, each school having the name of its teacher at the head, are entered in a small book provided with four columns, which anticipate four special examinations of the schools during the voyage, about a month intervening between each. In the first column is stated the date of the first examination; and the progress made by each pupil. The two following columns are filled up in like manner.

In the expectation that the prisoners will all be able to read the Scriptures before they debark in the colony, I provide, before the embarkation of the guard at Deptford, a sufficient number of copies, in addition to the Government allowance, to enable me to send every man and boy on shore in possession either of a Bible or Testament; and as I have always found the "London Primers," which are usually supplied, so unsuitable to the purpose as to cause a painful loss of time, I take care to lay in a sufficient stock of a sort more likely to facilitate the progress of the pupil, and

which I have generally purchased from the Sunday-school Union.

On the evening preceding the debarkation of the prisoners, the whole of them assemble in the main ward for the exercises of devotion, and to receive their

LAST ADDRESS.

After tracing the gracious providence of God, in any circumstances of the voyage which may afford occasion for special thanksgiving, I proceed nearly as follows:—

Our eventful voyage has come to a close, and our interesting sojourn together on board this transport terminates with to-morrow's dawn. The time which has been thus occupied forms a most important period of your existence. The providence of God has been conspicuously and graciously exercised towards you. You have been collected from all quarters of the British empire—some of you from foreign nations—and placed for four or five months under a course of instruction, the grand object of which is, to restore you to the knowledge, favour, and likeness of God, and to fit you for serving and enjoying him for ever!

There is not among you, to the best of my knowledge, a man or a boy who has not declared, in the Divine presence, that he believes himself to be a guilty, lost sinner, and JESUS to be the only Saviour from sin and from the wrath to come. The question now is, What has been secretly transacted between your own

hearts and God? Have you *felt* the enormity of your guilt? Have you been made *deeply sensible* of the depravity of your nature? Have you been humbled to the very dust under a just apprehension of your crimes, committed against your country's laws, against society, and against God? And have you, in very deed, come, in deep contrition of heart, to "the Fountain opened for sin and for uncleanness"—even the fountain of the blessed Redeemer's atoning blood—and, by washing in that fountain, have you had your sin all taken away, and obtained deliverance from its *wages* and its *power*?

Think now on all the truth which has been declared to you; think on the tenderness of your heavenly Father's love, the unsearchable riches of Christ's redeeming grace, the faithful and gracious strivings and long-suffering of the Holy Spirit; think on the blessedness you secure by receiving the salvation published in the gospel, and the ceaseless wretchedness which, by your *rejection* of the Saviour, you deliberately choose.

I have endeavoured, though in much weakness, to declare unto you the whole counsel of God; and have kept back from you no truth which he hath revealed for your instruction and salvation, and which time and ability have permitted me to declare, invariably intreating you to bring all I have said to the test of his Word; thereby to "prove all things;" rejecting whatever is at variance with its spirit and precepts, and holding fast only that which is in accordance with the

Divine mind revealed. I humbly trust that "I am free from the blood of all" of you as it respects your instruction. *With Jesus Christ set before you in the Scriptures, and the command of God that you should believe in him for salvation, addressed to you—if you perish, you perish!* But know that you perish in the *wilful rejection of God's deliverance!*

Let us remember, that a fearful responsibility attaches to us all: I am responsible for my fidelity in teaching you the way of life; and you for the use you make of all the truth that has been set before you, because it is written (Luke viii. 18), "Unto whomsoever much is given, of him shall much be required;"—"Take heed what ye hear," (Mark iv. 24.) Oh, take heed how you treat the Son of God! Not one of you can go on shore as you came on board: You all disembark to-morrow morning, either improved in character or fearfully hardened. All of you have had the salvation of Christ fully and freely pressed upon your acceptance; and every one of you leave this vessel in the character of one who has either *accepted* or *rejected* it! Oh, let me beseech you to lay this to heart, and to remember, that you carry along with you that Bible, according to which you shall be *judged at the last day!*

You, who have professed to embrace Christ as all your salvation and all your desire, I most earnestly beseech to be very watchful over your future conduct. Recollect that you are not your own, but bought with a price, and are under the highest obligations to serve

Him who purchased you to himself by his precious blood. Remember what is required of him whom the Scriptures denominate a temple of the Holy Ghost. Keep steadily in mind the tendency of your example : and recollect that your individual example must be productive of incalculable good or evil. The eyes of men and of angels are upon you ; God himself is the constant witness of your thoughts, temper, and conduct ; *and the believer's God is a consuming fire*, and cannot spare, in the objects of his covenant love, the dross of corruption and sin. Oh ! remember that he requires all of us to be holy, even as he is holy—holy in heart, holy in speech, holy in conduct. Remember that the tendency of holy living is, to *win souls* to Christ, and to a participation in the blessings of everlasting life ; and that the tendency of unholy living is, to destroy souls, and consign them to the regions of eternal fire. Forget not that you have no evidence of the reality of your faith in Christ, if it sanctify not your heart and life. If the tree is good, the fruit *must* be good ; if the fruit is bad, the tree *must* be also bad. If you are living branches of the true Vine, you will exhibit, not merely the green leaves of a scriptural profession, but such fruit of holy living as will redound to the glory of your Father who is in heaven.

Beware of the first approaches of temptation to sin, whether in thought, desire, word, or deed. Oh ! be on your guard against *new* temptations ; and let me earnestly beseech you ever to bear in mind, that your

only safety lies in *habitually abiding in Christ, and relying on his strength*. Be assured that, severed from Christ, you have no security. If he does not hold you up, and keep you clinging to him in faith, love, and holy obedience, you will most assuredly fall, bring fresh guilt upon your conscience, grieve the Holy Spirit, destroy your peace, give the enemies of God occasion to blaspheme, endanger your future usefulness, and perhaps inflict such spiritual injury upon yourselves, that you may perform the remainder of your journey halting, even to the borders of your grave. Take heed, then, watch and pray, that ye enter not into temptation. Keep your hearts with all diligence, and, with the heart, keep the door of your lips. At the very first approaches of sin, flee away—flee to the Cross, escape to your knees, wrestle in prayer for the needed deliverance, and *cease not*, until, through Divine grace, you *have obtained the victory*; for be ye well assured, that if you do not destroy your spiritual enemies, they will destroy you! It is not enough that you offer up cold, heartless petitions, and then return to the influence of the temptation; you must *agonise* in prayer, you must keep aloof from the temptation, in thought, in look, and in approach; it must be driven far hence from your soul, or your soul must flee far hence from the temptation. You must *abide* in CHRIST; and *walk* in the SPIRIT; you must think on your HEAVENLY FATHER'S love; have your conversation in heaven; and not lift off your eyes from JESUS, but contemplate

him in his sufferings, and in his glory; looking forward to the period when you shall see him as he is, and when he shall present to his Father, without spot, and blameless, all who, while on earth, cultivated holiness, and followed him in the regeneration of their hearts.

Recollect the duties which Jesus Christ hath been graciously pleased to enjoin on all his followers: your duties to God and to man. With considerable minuteness they have been set before you during your voyage. You will find them all in the pages of your Bible, which you are required diligently and prayerfully to search. In all things follow out your Bible, and you will be a blessing to all with whom you may come in contact, and therefore to the whole colony. Be faithful to *God*, according to the requirements and spirit of his Word; and you will be faithful also to *man*.

I particularly urge upon you the necessity of cultivating great tenderness of conscience, and extreme *exactness* in the discharge of duty. Be conscientiously attentive to every minute circumstance connected with your duty. Guard against inattention to what may be considered *little things*, which go to make up a great deal of the sum of human life, and a due regard to which will contribute, in no small degree, to stamp your character, and affect the comfort of all with whom you have to do. The great fault of that valuable portion of the community called "servants," generally, is, the neglect of the *minor points* of their

duty—negligence as to “little things.” The consistent Christian will, in *every thing*, scrupulously guard against *every* just cause of offence. He will be thoughtful, attentive, considerate; accustom himself to reflect, and remember every injunction laid upon him; and will perform every duty heartily, and to the best of his ability, to the Lord, and not merely to man.

Let me beseech you to walk humbly, closely, and habitually with God. Manifest the spirit of your Lord and Master, doing good to them that hate you, praying for them that despitefully use you, and cherishing love and good-will even to your bitterest enemies. It is through much tribulation that you are to enter into the kingdom of heaven; but to Him who died for you, and is now exalted at the right hand of the Majesty on high, be ye faithful; and although you may be called, while in this world, to pass as it were through fire and water, he will, according to his promise, bring you at last into a wealthy place.

To you who have, up to the present moment, put the gift of God, Christ Jesus, away from you, and have refused to accept of pardon and of life, I can say only a few words. Remember that the free and unfettered salvation of the gospel has been fully declared to you. You have *now* “no cloak for your sin.” You have heard the voice of the Holy Spirit speaking to you in the words of his servant John, “Behold the Lamb of God, who beareth away the sins of

the world!" You have heard his words by the Apostle of the Gentiles, "Believe in the Lord Jesus Christ, and thou shalt be saved;"* and again, by John, "He that believeth on the Son of God hath everlasting life: and he that believeth not the Son of God shall not see life, but the wrath of God abideth on him."† Oh! be persuaded to accept of him, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. Can it be that there stands before me a man or a boy who has formed the ungrateful and desperate resolution *that his last act on board this transport shall be a repetition of his REJECTION OF CHRIST*; and that, in setting his foot on these shores, he will do so in the character of an enemy of God, a contemner of his mercy, a despiser of his covenant, and a slave of sin, who refuses to be a partaker of the glorious liberty of the children of God?

Let me entreat you to improve the moments you are yet permitted to spend on board. Let this night record your submission to God by the belief of his testimony concerning his Son Christ Jesus. Let there be this night joy among the angels in heaven over the return of every wandering prodigal among us. Remember that, wherever you are in this world, whatever you may be engaged in, it is still *true* that JESUS is the Saviour of sinners; and that whosoever cometh to him, he will in no wise cast him out. But oh! recollect, it is also true, that every hour you live

* Acts xvi. 31.

† John iii. 26.

in sin, and in the neglect of the mercy of God published in the gospel, you render your heart harder and harder, fearfully increase the sum of your guilt, and make your conversion to God, *morally*, more and more improbable. If you listen to the dictates of heavenly wisdom, you will *now* credit what God saith unto you in his Word: you will at once flee for refuge to Jesus, and yield yourselves wholly up to the Lord, to be qualified by his Spirit for serving and enjoying him for ever! Then, indeed, will your stay upon the earth, whether of short or long duration, be marked by the blessed effects of Divine love upon your hearts; your light will shine before men, and commend to all around you the glorious gospel of the blessed God. But if you persist in refusing to submit yourselves unto God in the faith and obedience of the gospel, you not only consign your souls to eternal destruction, but give no reason to calculate on your ever proving trustworthy members of society. I tell you candidly, I myself could place no unhesitating confidence in any of you as members of my family, unless your temper and conduct gave scriptural evidence of your *conversion* to GOD. And I am quite prepared to hear, that such of you as have no fear of God, nor conscientious regard for his approbation, will not be many days in the colony before you yield to temptation, fall into some crime, bring more infamy upon your character, and subject yourselves to additional sufferings. All I can now do for you is, to warn you, beseech you, and pray for you.

I solemnly repeat my warning, respecting *disobedience* to any lawful command of those in authority over you. Remember that *DISOBEDIENCE to lawful commands is one of the greatest and most pernicious crimes of which you can be guilty*. What expelled angels from heaven, and converted them into devils?—*DISOBEDIENCE*. What separated our first parents from God, and subjected them and their offspring to the loss of holiness and happiness?—*DISOBEDIENCE*. What is the cause of all the misery and death that abound in the world?—*DISOBEDIENCE*. What is the cause of your present and future sufferings?—*DISOBEDIENCE*. What was it that prepared hell?—*DISOBEDIENCE*. And what did man's *disobedience* require ere man could be restored to purity and to bliss?—Nothing less than the incarnation, sufferings, and obedience even unto death of the Son of God! Can any of you, then, think lightly of disobedience? Let the *occasion* of your disobedience be what it may; let the thing about which you are disobedient be as insignificant as the turning of a straw; if the command be *lawful*, and you disobey that command, you are guilty of the *HEINOUS TRANSGRESSION OF DISOBEDIENCE*—you are chargeable with *that sin* which expelled the angels from heaven, and which lost a world! Study 1 Sam. xv. 22, 23.

I would also entreat you to remember what has been said to you respecting improper and dangerous associates. Avoid, as much as possible, the company of wicked men, the tendency of whose example must

ever be to *destroy* you. Let them feel the benign influence of good example and of good counsel, but remain not in their society when it can be avoided. When it cannot, then recollect that you owe it to God, to them, and to yourselves, to be *faithful*. Be faithful to your Bible, and you will not only be kept from falling yourselves, but your conduct will call the attention of your associates to Him who can effectually save both you and them from sin and death.

The greatest snare to which you will be exposed on shore is the use of *intoxicating liquors*; no vice is more calculated to lead you into other vices than drunkenness; it proves the overthrow of more prisoners than any other evil habit whatever. Take heed, then, that you never permit one drop of the intoxicating and destructive poison to cross your lips, unless prescribed by a medical practitioner for disease—a circumstance which is not likely often to happen.

With reference further to your future conduct, let me hope that you will all benefit by past experience. You have already had sufficient proof of the connexion between *evil-doing* and *suffering*; you have now found out that “the way of transgressors is hard;” * and that the tendency of their “perverseness” is to “destroy them.” † I trust you will now experience, that wisdom’s “ways are ways of pleasantness, and all her paths are peace.” ‡ Most, if not all of you, are now able to compare the peace and com-

* Prov. xiii. 55.

† Prov. xi. 8.

‡ Prov. iii. 17.

fort connected with well-doing, with the infamy and wretchedness which spring from evil-doing; and I beseech you to profit by the experience. Some of you have long felt the pain and remorse that are the fruits of ignorance, irregularity, and crime; why, then, should you desire to drink deeper in the cup from which you have already taken so many bitter draughts? Remember the gracious remonstrance of the God of Israel with his ungrateful and rebellious children:—"Hear, O heavens; and give ear, O earth; for the Lord hath spoken: I have nourished and brought up children, and they have rebelled against me. . . . They have forsaken the Lord, they have provoked the Holy One of Israel unto anger, they are gone away backward? Why should ye be stricken any more? ye will revolt more and more: the whole head is sick, and the whole heart faint. From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."* The people for whom God had done so much, remained insensible to his goodness and mercy, turned their backs upon him, and subjected themselves to severe and repeated expressions of the Divine displeasure. And did their character improve under the chastening hand of God? Did they seek, in deep humility and contrition, the sanctified use of their multiplied afflictions? No; they persevered in

* Isa. i. 2, 4-6.

the obstinacy of their rebellion, and called for more strokes from the rod of their Almighty and long-suffering Father, until they were smitten all over, and covered from head to foot with wounds, and bruises, and putrefying sores.

And have not *you* long abused the loving-kindness and sparing mercy of the Lord? Have not *you* lamentably misimproved the repeated chastisements to which your repeated offences have subjected you, and grievously provoked the Divine displeasure? Why should you subject yourselves to be stricken any more? Why should you be *imprisoned* any more? Why should you be *ironed* any more? Why should your flesh be lacerated by the *scourge* any more? Why should you subject yourselves to any more of the penalties of the law? Have you not already tasted enough of the bitterness of transgression? Have you utterly cast off all desire for the approbation of God? Have you calculated the consequences of perseverance in rebellion against him? Oh! have you thought of the agonies which you are laying up in store for yourselves, by your *voluntary rejection* of the SON of GOD? Are your hearts not affected by the consideration of the pernicious influence of your example? A world that has broken loose from its proper orbit may carry, far and wide, physical ruin and confusion among surrounding worlds; but the irregular course of one sinner may be productive of far greater evil—his path may be marked by a more fearful devastation: his lawless

progress, away from the Sun of Righteousness, must be seen in the terribleness of its moral havoc among the immortal souls of men; perhaps among beings also of a higher order; and his character and destiny are those of the "wandering stars, to whom is reserved the blackness of darkness for ever!"*

Hear, then, all ye whose hearts, up to the present moment, have been stout against the Lord: hear ye again the proclamation of mercy, "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"† "Be ye reconciled unto God. For he hath made Him who knew no sin to be sin for us, that we might be made the righteousness of God in him."‡ "He that heareth my word, and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."§ Suffer me to implore the whole of you, not to add another hour to the period of your rebellion and unbelief. Look unto JESUS, and live! Cleave to him with purpose of heart; follow him fully; holding fast the beginning of the confidence, and the rejoicing of the hope, FIRM UNTO THE END.||

To-morrow morning you quit this vessel; a vessel the remembrance of which must be for ever associated with your future destinies, be they what they may;

* Jude 13.

† Ezek. xxxiii. 11.

‡ 2 Cor. v. 20, 21.

§ John v. 24.

|| Heb. iii. 6, 14.

whether the destinies of the despisers of mercy, or of the humble followers of the Lamb of God. Of our conduct on board this ship, of our treatment of Christ, and of his great salvation, you and I must render an account!

We shall all meet again—I say that *we shall all meet again!* It may not be in this life. But we shall meet with an assembled world, together with *holy* and with *fallen* angels. We shall form part of that awful assembly which will be present on the Day of Judgment, and in the proceedings of that day we shall not be mere spectators; no! but we shall be personally and intensely interested. Let us now choose the position we shall occupy in the presence of the Judge. Let us now decide whether we shall look up with joy, and behold in him our blessed Advocate and High Priest, engaged in his new-covenant love to save us, and to bring us to glory; or whether, under the overwhelming power of conscious guilt, we shall cry to the rocks to fall on us, and hide us from the wrath of the LAMB, and from the glory of his power. Oh! let every one of us now choose, whether our abode shall be with the unbelievers and the unholy, in *everlasting burnings*,* or with the sanctified in Christ Jesus, whose names are written in heaven, and whom the blessed Saviour will present faultless before the presence of his glory, with exceeding joy.†

May God, in his abundant and great mercy, grant

* Isa. xxxiii. 14.

† Jude 24; Matt. xxv.; Isa. xxxv.

that all the prisoners whom he hath been pleased, on repeated occasions, to commit to my care, during the passage to Australia, and all those whom I have addressed in the colony, may be graciously led "into all truth;" and, under the abiding influence of the Saviour's love shed abroad in the heart by the Holy Spirit, be preserved in the faith and obedience of the gospel to everlasting life, unto the praise of the glory of the riches of Divine grace. And may all *other* prisoners be duly instructed in the knowledge of the sacred Scriptures, and as "prisoners of hope"* flee for refuge† to the atoning blood of the Cross, giving evidence that they have surrendered their hearts to the Lord, by walking in his footsteps, under the sanctifying influences of his Spirit, and in accordance with his blessed will, as set forth in his written and inspired Word.

* Zech. ix. 12.

† Isa. lx. 8; Heb. vi. 18.

APPENDIX.



APPENDIX.

BRIEF NOTICES OF OTHER CONVICT SHIPS.

THE CONVICT SHIP "THERESA"

EMBARKED in England, for Tasmania, on the 24th March 1845, *two hundred and twenty* convicts, all of whom were on the following July, safely landed at Hobart Town. Our system of instruction and management was in full and satisfactory operation during the whole period of the prisoners' detention on board. Their general conduct was in a high degree gratifying, and before the debarkation took place, *one hundred and fifty-two* confessed their faith in Christ, and appeared to prove their devotedness to the Redeemer, by a happy conformity to his revealed will. Not a death occurred on board ;—three hundred and twenty-nine persons, including guard, crew, and prisoners, embarked in England, and three hundred and twenty-nine were landed at Hobart Town.

THE CONVICT SHIP "PESTONJEE BOMONJEE"

Was employed between October 5th 1847, and May 20th 1848, in conveying two hundred convicts from England to Tasmania, and six hundred and ninety-eight convicts from Norfolk Island to Tasman's Peninsula. Of the two hundred who embarked in England, one hundred and thirty-two seemed, during the voyage, to have turned to the Lord by the belief and obedience of the gospel. And during our two brief trips

from Norfolk Island, the six hundred and ninety-eight were managed by the power of Christian instruction and kind treatment; their iron fetters having all been struck off, by my orders, during the passage. Three times every day we met for the reading and exposition of Scripture, exhortation, and prayer. No punishments were inflicted on board this transport.

THE CONVICT SHIP "HASHEMY."

Between the 24th and 29th November 1848, two hundred and thirty-seven convicts were embarked in the "Hashemy" for New South Wales. This vessel having been visited by cholera, was detained at Mother Bank until the 11th February, when we weighed, and proceeded on our voyage, with our number reduced to two hundred and twelve, *seven* having been for various reasons removed from the transport, and eighteen having been carried off by the pestilence. The Divine influence of Christianity on the minds and character of the prisoners on board the "Hashemy" was nearly as conspicuous as on former occasions, and, in some respects, even more striking and satisfactory. *One hundred and fifty-one* gave, before they landed in the colony, hopeful evidence of their conversion to God.

REPORT OF THE PRINCIPAL SUPERINTENDENT OF CONVICTS.

"New South Wales.

"I have the honour to report, for the information of his Excellency the Governor, that the ship 'Hashemy' arrived in Port Jackson on the 8th instant, having on board two hundred and twelve convicts from the Millbank, Parkhurst, Pentonville, and Wakefield prisons, under the superintendence of Dr Browning, R.N.

"On the following day I proceeded on board the vessel and inspected the prisoners, their prison, hospital, &c., and was very much pleased with the cleanly and respectable appearance of the men, and the order and regularity presented by every part of the ship allotted to them. They expressed themselves perfectly satisfied with their provisions, and spoke

in the most grateful terms of the unwearied attention of Dr Browning to their wants and interests in every respect during the voyage.

"I beg further to report, that, on the 14th instant, after the completion of their muster, the men were permitted to make engagements with persons who were allowed to go on board for that purpose, by an order from me; and it seems worthy of remark, that, although at the time of the 'Hashemy's' arrival, there were four emigrant ships in the harbour, containing about one thousand souls, all these men, with the exception of fifty-nine who were removed to Moreton Bay and Clarence River, where labour was urgently required, were hired to respectable landholders and sheep farmers within six days of their being ready to engage, at wages averaging from £12 to £16 a-year, and some mechanics at £28 per annum; the boys receiving from £8 to £11 per annum; besides which, there are now applications in my office from private individuals and others in different parts of the country, for a larger number of this class of labourers than can be supplied by the arrival of several convict ships.

"I cannot conclude my report without expressing the great satisfaction I have felt at the high state of moral feeling exhibited in the conduct and bearing of the convicts by the 'Hashemy;' one which made itself apparent to all who went on board that vessel to engage servants, and which I believe to have been effected by the judicious management and discipline of the surgeon-superintendent, no doubt acting on minds already humbled by their previous imprisonment, but evidently brought about by his assiduous and constant attention to their moral training. Indeed, to so high a standard has he brought the principles and feelings of these men, that punishment on board during the voyage was unknown, beyond the placing of some one or two in coventry,—a punishment which was so carried out by the other men, that the culprit was as completely in solitary confinement, in the midst of his fellow-prisoners, as if he had been confined in a silent cell in the prison from whence he came; a circumstance unprecedented in any convict ship that ever brought prisoners out here, and

is certainly most creditable to the exertions of Dr Browning, as well as to the feelings of the men.

(Signed) "J. M'LEAN.

*"Principal Superintendent of Convicts' Office,
Sydney, 25th June 1849."*

The impression, as stated by Captain M'Lean, which the appearance and deportment of the prisoners made on the minds of the settlers who were admitted on board the "Hashemy" was most favourable, and gave them, in the view of many, a decided preference to the emigrants who had lately arrived in Port Jackson, and were yet on board their respective ships. A gentleman who had visited the emigrants before he had boarded the "Hashemy," told me that the superiority of the convicts was so marked, that he could not think of returning to engage servants from among the former. I think it due to the prisoners to state a circumstance which bore a decided testimony to the effects of Christian instruction in the improved moral sense of the prisoners. A distinguished and influential settler came on board to engage servants, and a considerable number both of men and boys were admitted to the quarterdeck to hear his proposals; but the moment they heard the language which proceeded from his lips, language totally dissimilar to any they had heard among themselves during their voyage, and which they had been taught by their Bibles to avoid and abhor, they began to steal away, and retired out of hearing to the decks they had been accustomed to occupy, so that the gentleman went over the ship's side, and returned to the shore, unable to engage a single servant, or obtain another hearing from the men in the "Hashemy." Several respectable persons, and among others an intelligent and experienced police magistrate, spoke to me of the very superior appearance and conduct of my men, on landing in the colony; and shortly before I sailed from Sydney, a gentleman very courteously introduced himself to me, in order to inform me of the conduct of a body of my men, whom he had seen debark from a steamer somewhere in the colony. He proceeded to mention that the moment they landed, their first

business was to inquire where fresh water could be obtained ; after which they proceeded to wash their persons and make themselves as clean and tidy as possible. They next sought for a suitable place in which they might meet once more, before they finally parted, for the exercises of devotion. Having found it, they united, according to their daily practice in the "Hashemy," in reading together a portion of the Scriptures, and then lifting up their hearts in prayer and thanksgiving, committed each other to the Divine and gracious keeping of their God and Saviour before they separated, and proceeded to their respective masters. My informant added, that such procedure was unknown in the colony, and that it made a deep and solemn impression on the minds of the inhabitants of the neighbourhood. Sometime after my return to England, I received a gratifying letter from Captain M'Lean, acquainting me with the continued good behaviour of my men, and enclosing testimonials from two honourable members of the Legislative Council, in favour of a considerable number whom they had engaged and employed at their respective stations up the country.

From another gentleman connected with the colonial government, and who had the best opportunity of making himself well acquainted with the character of my people, both before and after they debarked, I received a communication, from which I make the following extract:—

"I have pleasure in stating to you, that the convicts by the 'Hashemy' still continue to maintain a character for honesty and good conduct unequalled by any prisoners who have arrived here. Their masters speak in high terms of the standard of their morals, and appear to be exceeding grateful to you for the mode of treatment which you must have adopted to bring the men to such a sense of their position ; you have indeed made an impression on the prisoners' minds, which, under the blessing of Divine providence, I feel little doubt will be the means of restoring them again to rectitude of conduct. They appear to be influenced, not so much by a fear of punishment, as by the dictates of a mind thoroughly cleansed, and sifted by the reformatory process they have

gone through. This must, indeed, be a gratifying proof to you of the excellence of your system over that generally pursued."

A short note, received not long since, from a Christian friend, I am induced to introduce in this place. It will speak for itself, and will be readily understood by all who are taught of God to know the power of his truth and the enmity of the unrenewed mind against him.

The following is the note to which I refer :—

"My son lately met a gentleman just returned from Australia, and it struck me that his *unwilling* testimony to the good effects of Dr Browning's labours was valuable, as coming from *such* a quarter.

"Speaking of the convicts, he said—'There are some among them who are shrewd clever fellows, and they are cunning enough to know that good behaviour is more likely to be advantageous to their interests in the colony than bad ; so they become the most consummate hypocrites, and, from the time they land, pretend to be penitent, and they manage to act their part so well, that *their conduct is irreproachable, and people are glad to employ them*, and in this way they get on. *They are a complete contrast to the abandoned race who act incorrigibly.*' May not we who have been behind the scenes, and watched the results of the religious impression produced on board 'The Convict Ship,' hail this irreproachable conduct as a fruit meet for repentance ? That man of the world, who are ignorant of the *power* of the gospel, should call it hypocrisy, is not wonderful, but it may lead those who are endeavouring to reclaim the wanderer, to thank God and take courage.

(Signed) "E. A."

EXTRACT FROM A LETTER WRITTEN BY AN OFFICIAL GENTLEMAN
RESIDING IN SYDNEY, AFTER THE PRISONERS HAD BEEN
SIXTEEN MONTHS IN THE COLONY.

"SYDNEY, NEW SOUTH WALES, Oct. 3, 1850.

"I am happy to be able to assure you, that, up to this moment, with very few exceptions, your 'Hashemy' men still

retain their high character ; the doctrines so well impressed upon them have enabled them, in the midst of temptation, to pursue their course in honesty and integrity,—a fact that must be most gratifying to you, and one which proves most conclusively the advantage of the discipline, mainly consisting of scriptural instruction and prayer to God, which you always have adopted in regard to such men while under your charge."

FROM A LETTER WRITTEN SOON AFTER THE FOREGOING.

"Your men have been an example of good conduct to all the ticket-of-leave holders who came out. Up to this time we continue to receive from all those who engaged them, assurances of their being most useful and honest servants."

CONCLUSION.

HERE I close my report of my *ten* voyages—*eight* from Great Britain, and *two* from Norfolk Island to the Australian colonies—with convicts; 2,420 of whom have been, in successive bodies, committed to my charge. To the whole of these, while they were on board, was the salvation of Christ daily exhibited, and instruction imparted from the holy Scriptures, accompanied with humble and fervent prayer, and according to the ability vouchsafed from on high. The 1,722 prisoners, who embarked in England were, of course, much more fully instructed in the truths of Divine revelation than the 698 who were removed from Norfolk Island to Tasman's Peninsula; but all had clearly and faithfully declared to them the truth concerning Jesus Christ, which is able to save the soul, and by which the Holy Spirit is graciously pleased to translate sinners from darkness to light, to rescue them from the power of Satan, and bring them to God.

Several hundreds of sailors and soldiers, with the wives of the latter, have also had opportunity of sharing with the prisoners in the instruction imparted to them from day to day; and large masses of con-

victs in the colonies and Norfolk Island have I had frequent opportunity of addressing, and of earnestly warning to flee from the wrath to come unto Jesus, the only refuge provided for the guilty and the lost. All the good that has been accomplished must be referred to the Word and Spirit of God. When I think of the countless imperfections which have mixed with all my labours, I see abundant cause of deep humiliation and self-abasement, because in every thing I have sinned, and come short of the glory of God. Whatever I have done needs to be pardoned; it is only the work of Christ, and of the Holy Spirit, that is perfect and free from all taint.

The foregoing record exhibits nothing more than the happy effects which the instruction of the Scriptures is calculated to produce, and which has been promised to the believing and prayerful teaching of the Word; nothing appears to encourage pride or self-gratulation; all that is good is of God, and to him belongs all the glory. A considerable number of the prisoners who appeared, while on board, to receive the truth in the love of it, were rescued, not merely from the power of ordinary hindrances, but from the deadly delusions of the mystery of iniquity; for when they embarked they were members of the idolatrous and apostate church; but during the progress of the voyage, Divine light was let into their minds—they received the holy Bible as the inspired Word of God, and the only rule of their faith and obedience; and before they landed in the colony, they renounced the

fatal communion of the apostasy, and became consistent members of the Church of Christ.

In conclusion, we would earnestly implore all parents and all instructors of the people, especially of the young, to put forth, with unflagging and devout zeal, their utmost legitimate efforts, in the strength of the Lord, to promote the close and prayerful study of the Bible, and the cultivation of the habit of bringing, in honesty, all doctrine and practice to the touchstone of written and inspired truth, according to which we and all mankind shall be tried and disposed of at the judgment-day.

We desire to give thanks unto God for all the good he has been pleased to accomplish by former editions of this work, and would commit the present impression also to his Divine and effectual blessing; praying, that although it may in its feebleness be reckoned among "the things which are despised," yea, among "the things which are not," he may nevertheless be graciously pleased to employ it to resist the spread of idolatry, superstition, and infidelity, that threaten to overrun our land; and to promote the spiritual reign of Christ in the hearts of the people, according to Divine promise. And such desirable results does this volume *tend* to produce, inasmuch as it encourages the diffusion among all classes of the community the knowledge of the inspired Scriptures, ignorance and neglect of which are so favourable to the growth of vice and crime, of insubordination and sedition, and of all ungodliness;

whilst their right use tends to promote holiness in heart and in life, to secure domestic and public order, loyalty and confidence, prosperity and peace.

Such an exhibition of the power of God's holy Word as these pages contain, appears to be most *seasonable*. The glory of our country, and of the churches of Christ therein established, lies chiefly in this, that unto them are committed the oracles of God; but should the aggressive powers of darkness by which we are now assailed obtain a footing amongst us, and succeed in closing or perverting the Bible, from that moment, crime, lawlessness, and slavery will prevail. The mighty stream of testimony to the power of written and inspired truth has been flowing down through the history of the world to the present time, when ONE COUNTRY, namely, GREAT BRITAIN, stands pre-eminent among the nations as having been, through the mercy of God, preserved from revolution, anarchy, and bloodshed, and THAT COUNTRY IS THE ONE WHICH IS ESPECIALLY DISTINGUISHED BY THE FULL POSSESSION OF AN OPEN BIBLE!

Most earnestly would we pray that the devout and patriotic wish of his late Majesty GEORGE THE THIRD may be fully realised, namely, that every subject in this mighty Empire may be in possession of a Bible—an OPEN BIBLE, and be found able with facility to read it. The Lord, in his abundant mercy, grant this; and to his great and glorious name be all the praise!

STATE OF EDUCATION OF THE PRISONERS ON BOARD EIGHT SUCCESSIVE CONVICT SHIPS.

Name of Vessel.	No. of Convicts on board.		Read and Write.	Read only.	Neither Read nor Write.	Age.				
						Under 20	20 to 30	30 to 40	40 to 50	Above 50
"Surrey," 1831.	200	On embarkation : Close of voyage :	74 115	8 83	118 1	62	97	27	13	1
"Arab," 1834.	230	On embarkation : Close of voyage :	36 99	0 123	194 1	77	114	25	14	0
"Elphinstone," 1836	240	On embarkation : Close of voyage :	87 110	45 128	168 0	95	95	33	15	2
"Margaret," 1840, (Irish women)	131	On embarkation : Close of voyage :	16 24	13 100	102 6	30	67	18	15	1
"Earl Grey," 1842-3	264	On embarkation : Close of voyage :	53 60	23 200	138 1	85	146	51	32	0
"Theresa," 1845.	220	On embarkation : Close of voyage :	107 152	4 68	109 0	70	82	36	32	0
"Pestonjee Bomanjee," 1846-7.	200	On embarkation : Close of voyage :	54 119	9 76	135 0	17	120	40	16	2
Do. from Norfolk I.	698									
"Hashemy," 1848-9	237	On embarkation : Close of voyage :	93 95	39 113	80 4	Or could read very imperfectly.				

STATE OF EDUCATION OF THE PRISONERS, &c.—(continued.)

Name of Vessel.	Of what Country.				Total Number.	Where Educated.			
	English.	Welsh.	Scotch.	Irish.	Foreigners.	Sunday Schools.	Other Schools.	During Voyage.	Remain Uneducated.
"Surrey"	190	1	2	4	3	3	79	117	1
"Arab"	220	4	0	4	0	1	35	191	1
"Elphinstone" . .	175	5	29	21	8	3	79	156	0
"Margaret" (Irish women) . .	3	0	0	123	0	3	26	96	6
"Earl Grey" . . .	227	15	10	12	0	4	72	187	1
"Theresa"	197	4	22	11	4	12	99	309	0
"Pestonjee Bomonjee," from England . .	...	...	...	...	...	...	...	...	...
Do. from Norfolk Island to Tasman's Peninsula	...	...	...	...	...	...	...	...	...
"Hashemy"	...	...	...	...	...	...	...	...	...
Total .						200			
						284			
						220			
						200			
						698			
						237			
						2420			

CHAPTERS

COMMITTED TO MEMORY AND RECITED BY THE PRISONERS ON BOARD
THE "HACHEMY."

When recited.	Chapters recited and expounded on the Lord's Day.	Prisoners from Wakefield, 100; of whom able to read when embarked, 57.	Prisoners from Pentonville, 93; of whom able to read when embarked, 59.	Prisoners from Parkhurst, 19; of whom able to read when embarked, 16.	Total from all these Prisons, 219; of whom able to read when embarked, 132.
1849.		Number who recited.	Number who recited.	Number who recited.	Total number who recited.
Jan. 28	St John iii. 1-13.	30	9	7	46
Feb. 4	Psaln li.	37	16	8	61
" 11	Romans iii.	23	7	10	40
" 18	Romans v.	34	10	8	52
" 25	Romans vi.	33	19	10	62
March 4	Romans xii.	25	15	9	49
" 11	Romans xiii.	23	17	11	51
" 18	Isaiah lii. from v. 13 to end of liii.	36	15	12	63
" 25	Isaiah lv.	36	24	11	71
April 1	Isaiah xi., xii.	41	21	13	75
" 8	Luke xv.	52	44	16	112
" 15	Revelation i.	40	26	16	81
" 22	St John xvii.	44	25	12	81
" 29	1 Epistle of John iii.	46	27	17	90
May 6	1 Epistle of John iv.	40	28	16	84
" 13	1 Peter i.	39	24	18	81
" 20	1 Peter ii.	42	25	18	85
" 27	Titus ii. and iii.	38	25	19	82
June 3	John's 1st Epistle i.	41	26	19	86
" 10	Galatians v.	30	22	19	71
	Ten commandments, Lord's Prayer, "Apostles' Creed," Our Lord's Sermon on the Mount, Matt. v., vi., vii.	100	91	19	210
		29	14	12	55

The unhappy prisoner from Milbank Prison *never* recited on board; he was a dull, untoward man.

A Selection from the Catalogue
OF
JAMES NISBET AND CO.

THE CRIPPLE OF ANTIOCH, and other Scenes of Christian Life in Early Times. By the Author of "Tales and Sketches of Christian Life." Small crown 8vo, 5s. cloth.

THE KALEIDOSCOPE, or Worldly Conformity. With an Introduction by the Rev. EDWARD K. ELLIOTT, Vicar of Broadwater. Fcap. 8vo, 3s. 6d. cloth.

THE ROVING BEE; or, a Peep into many Hives. By the Author of "Quicksands on Foreign Shores." Edited by Mrs WHATELY. Fcap. 8vo, 3s. 6d. cloth.

CHRIST OUR LIFE, IN ITS ORIGIN, LAW, AND END. By the Rev. JOSEPH ANGUS, D.D. Second Edition. Crown 8vo, 5s. cloth.

EXCELSIOR: Helps to Progress in Religion, Science, and Literature. Vols. I., II., and III., with many Illustrations, 4s. each.

THE POEMS OF GEORGE HERBERT. Illustrated in the highest style of Wood Engraving after Birket Foster, Clayton, and Noel Humphreys. Uniform with "The Task." 18s. cloth, extra.

THE PLANT OF RENOWN, and other Emblems from Eden. By JAMES HAMILTON, D.D., Author of "Life in Earnest." 18mo, 1s. 6d. cloth.

MAN AND HIS MONEY: its Use and Abuse. By the Rev. W. K. TWEEDIE, D.D. Small crown 8vo, 3s. 6d. cloth.

LECTURES TO YOUNG MEN, delivered before the Young Men's Christian Association, in Exeter Hall, during the winter of 1854-5. Crown 8vo, price 4s.

**NOTES OF A TOUR IN THE VALLEYS OF
PIEDMONT.** By the Hon. and Rev. BAPTIST W. NOEL, M.A.
Fcap. 8vo, 2s. 6d. cloth.

PRINCIPLE AND PRACTICE; Lectures on Confirmation. By the Hon. and Rev. H. MONTAGU VILLIERS, M.A.
18mo, 1s. 6d. cloth.

THE FAMILY OF BETHANY; or, Meditations on the Eleventh Chapter of the Gospel according to St John. By L. BONNET. With an Introductory Essay, by the late Rev. HUGH WHITE. Thirteenth Edition. Fcap. 8vo, 5s. cloth.

**THE GIFT AND GAUGE, OR GOD'S GIFTS AND
MAN'S RESPONSIBILITY.** By ROBERT COWE, A.M. Fcap. 8vo, 5s. cloth.

THE DOVE ON THE CROSS, and other Thoughts in Verse. Fifth Edition. 18mo, 2s. 6d. cloth.

**A SHORT HISTORY OF THE WALDENSIAN
CHURCH IN THE VALLEYS OF PIEDMONT,** from the Earliest Period to the Present Time. By JANE LOUISA WILLYAMS, Author of "Chillon," &c. With a Preface, by the Rev. Dr GILLY. Second Edition. Crown 8vo, 5s. cloth.

THE MIND AND WORDS OF JESUS. By the Author of "The Faithful Promiser," &c. New Edition. In one vol., 1s. 6d. cloth.

THE FOOTSTEPS OF ST PAUL; being a Life of the Apostle, designed for Youth. By the Author of "The Faithful Promiser," &c. With many Illustrations. Second Edition. Crown 8vo, 5s. cloth.

PRECES PAULINÆ. The Devotions of St Paul. Fcap. 8vo, 3s. 6d. cloth.

**AN EXAMINATION OF THE THEOLOGICAL
ESSAYS OF MR MAURICE.** By R. S. CANDLISH, D.D. Crown 8vo, 6s. cloth.

HEAVENLY THINGS; or, the Blessed Hope. By the Rev. ROBERT MEEK, M.A., Author of "The Mutual Recognition of Glorified Saints," &c. Fcap, 3s. 6d. cloth.

THEODOXIA ; or, Glory to God. An Evidence for the Truth of Christianity. By the Rev. J. B. DICKSON. Fcap. 8vo, 2s. 6d. cloth.

IRVINGISM AND MORMONISM TESTED BY SCRIPTURE. By the Rev. EMILIUS GUERS. With Prefatory Notes by JAMES BRIDGES, Esq., W.S. Crown 8vo, 2s. cloth.

THE LAW OF THE LORD IS PERFECT. A Series of Practical Lectures on the Nineteenth Psalm. By the Rev. J. W. REEVES, M.A. Small crown 8vo.

TREES AND THEIR NATURE : or, the Bud and its Attributes : in a series of Letters to his Sons. By A. HARVEY, M.D. Woodcuts. Small crown 8vo, 5s. cloth.

HEAVENLY THOUGHTS FOR EVENING HOURS. By Lady CATHARINE LONG, Author of "Sir Roland Ashton," &c. 16mo, uniform with "Morning Hours." 4s. 6d. silk.

GOLD AND THE GOSPEL ; or, the Scriptural Duty of Giving in Proportion to Means and Income. Crown 8vo, 2s. 6d. cloth.

GOD REVEALED IN THE PROCESS OF CREATION, AND BY THE MANIFESTATION OF THE LORD JESUS. By JAMES B. WALKER, Author of the "Philosophy of the Plan of Salvation." Crown 8vo, 2s. 6d. cloth.

RUTH. Six Lectures delivered in All Souls' Church, Langham Place, during Lent, 1854. By the Rev. B. PHILPOT, M.A., Rector of Great Cressingham, Norfolk. 18mo, 1s. 6d. cloth.

THE EPISTLE TO THE HEBREWS COMPARED WITH THE OLD TESTAMENT. By the Author of "The Song of Solomon compared with other Parts of Scripture." Fcap., 3s. 6d. cloth.

ORIGINAL REFLECTIONS AND CONVERSATIONAL REMARKS : CHIEFLY ON THEOLOGICAL SUBJECTS. By J. E. GORDON, Esq. Fcap. 8vo, 5s. cloth.

LETTERS OF THE MADIAI, AND VISITS TO THEIR PRISONS. By the Misses SENHOUSE. With Portraits. Second Edition. Crown 8vo, 3s. 6d. cloth.

INCIDENTS IN THE LIFE OF OUR SAVIOUR. Illustrative of His Divine Character and Mission. By the Rev. A. L. R. FOOTE, Brechin. Third Edition. Crown 8vo, 6s. cloth.

THE STATION AND OCCUPATION OF THE SAINTS IN THEIR FINAL GLORY. By JAMES CARLILE, D.D. With an Introductory Notice by the Rev. J. E. CARLILE, Brechin. Fcap. 8vo, 3s. cloth.

THE HIDING-PLACE; or, The Sinner found in Christ. By the Rev. Dr MACFARLANE, Author of "The Night Lamp," &c. Second Edition. Crown 8vo, 5s. cloth.

THE NIGHT OF WEEPING; or, Words for the Suffering Family of God. By the Rev. HORATIUS BONAR, D.D. Forty-fifth Thousand. 18mo, 2s. cloth.

THE VISITOR'S BOOK OF TEXTS; or, the Word brought Nigh to the Sick and Sorrowful. By the Rev. A. A. BONAR, Author of "Memoirs of R. M. M'Cheyne," &c. &c. Fcap., 3s. 6d. cloth.

MEMORIALS OF CAPT. HEYLEY VICARS, 97th Regiment. By the Author of "The Victory Won." Small crown 8vo.

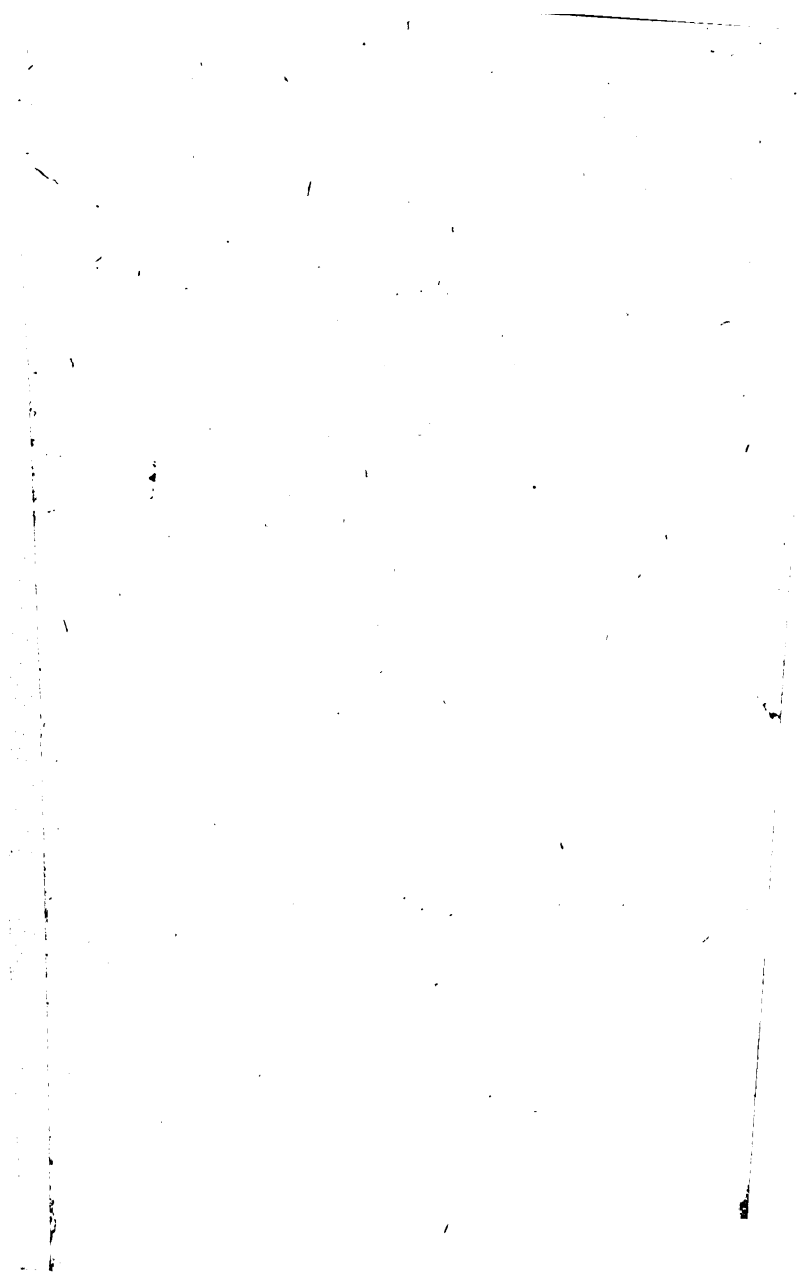
THE MESSAGE OF CHRISTIANITY; or, a Word to the Busy. By the Rev. WILLIAM LANDELS. Small crown 8vo, 2s. 6d. cloth.

HOURS OF DEVOTION. Translated from the German of Professor THOLUCK. With an Introductory Preface by the Rev. HORATIUS BONAR, D.D. 16mo, 3s. 6d. cloth.

A HISTORY OF THE PROTESTANT CHURCH IN HUNGARY. From the period of the Reformation to 1850. With a Preface by J. H. MERLE D'AUBIGNE, D.D. 8vo, 10s. 6d. cloth.

A VOLUME OF FAMILY PRAYERS. By the Hon. and Rev. H. MONTAGU VILLIERS, M.A. Second Edition. Crown 8vo, 3s. 6d. cloth.







7

